

29. April 1740.

Agreed that a Book be provided to enter from time to time Abstracts of such Letters from the Society's Correspondents as they or the Standing Committee shall direct, and that the same always lie on the Table.

Agreed that an Extract of M<sup>r</sup>. Pimlow's Letter read the 15.<sup>th</sup> Cur.<sup>t</sup> be entered in the said Book.



*This volume 25 is a collection of important letters  
& does not run on from 24 - 24 is continued  
directly by 26.*

(3.8.58)

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Mr Henry Newman

Sir

April 5<sup>th</sup> 1740. (N<sup>o</sup> 1)

I was with great Pleasure I received the Favour of your Letter dated from London on 8<sup>th</sup> of last to inform me of the Honour y<sup>e</sup>. antient and worthy Society have done in choosing me a Corresponding Member which Respect, I by your Sir, return my humble Thanks and beg leave to represent, that as I am in my own Heart Zealous of God's Honour & desirous to promote the welfare of Religion, and the Benefit of Christian Knowledge as the greatest Blessing in this World.

I shall in the first Place from my Heart pray to God to give a Blessing upon your generous & laudable Undertaking, and then desire your Assistance from the Society how some of the Parochial Clergy ought to behave themselves in their own Parishes under some unhappy Circumstances they labour under, and find by woful experience Religion is very much neglected in the Country & that not so much from Atheistical or Infidel Principles (too much in Vogue in Populous Cities) which more countenance men in our Judgment) are always Strangers to, but as we have observed to be owing to three Causes. First to the General Abuse of the Lord's day 2<sup>dly</sup> for the Multiplication of Publick Houses in small Country Parishes 3<sup>dly</sup> to the number of Country Fairs especially in Norfolk.

First the neglect of Religion is owing to the neglect of publick Worship, and the general scandalous abuse of the Lord's day too much countenanced by the Quality and Gentlemen, who make it a day of Journeys Visiting, and Diversion; setting an ill Example to their own Families and Dependants, as also to their Tenants, and they to their Children, Labourers and Servants, by neglecting the publick Worship in God Almighty's House, which if once laid aside will undermine all Religion, because;

Where a Lord, a Justice or Esq. (and we may add) or a Curse proud Norf. Farmer, only lives, the Baron



in derision called) the Innocent as a Dove, and as an Angel shall have little or no share in the Government Ecclesiastical of his Parish; and may Pray & come to naked Waller, if any of these great men think fit to oppose him by absenting from the publick worship of God on the Lord's day; their Inferiours will all soon find <sup>him</sup> as well as the Lord, Justice Esq. or proud Farmer, and thus we find Almighty God is too often dishonoured. But

2<sup>dly</sup> Neglect of Religion is owing to the multiplicity of Publick houses in Country Villages, where low, idle Persons may almost always find Tipling, — and as Labourers are generally paid by their Masters on Sunday morning, thither they go to change their Gold, and upon any or no Call, they too often chuse the Lord's day (as a Day of Rest) to Tipple it away, and Quarrel, Curse, Swear and profane the Christian Sabbath to the Dishonour of God, and the scandal of the Christian Religion. But

3<sup>dly</sup> neglect of Religion is owing to the multiplicity of Fairs in Country Villages, which upon the number of Religious Houses in this Country are very numerous, and generally upon 14. days, and the Capital Holidays in the year, that there is scarce an Inhabitant of the inferior Sort to be seen, to work, much less come to Church; but all trawl five or six mile to the Fair; where all Houses are Ale Houses in the Town where it is kept, & Drunkenness to a scandalous degree in all the neighbourhood for 3. weeks or a month before the Fair begins <sup>as well</sup> as after it ends.

There are Grievances which afflict the Parochial Clergy; among us, being they cannot prevail with their Farmers (not having a Gentleman in their Parish) to come to Church, above once a month, and some not once a Quarter; and one, the head Farmer in a particular Town absented 2. or 3. years for an affront he took at his Minister (which was after much advice (to threaten him with Prosecution in the spiritual Court) for not bringing

bringing his Child to Church to be received, after near  
Twelve months Patience, after private Baptism; and  
by his influence many are of his obstinate Temper,  
Absent wilfully from Church out of Revenge to their  
Minister who has threaten'd to prosecute them on the  
Penal Law of a Shilling forfeiture for absence but  
did tho' provoked by their open Defiance of him and  
asking in their Language no favour?

Did they go to other Churches or to any publick  
Religious worship allow'd by Law, it would not afflic  
us so much, but instead of that they meet at one another  
Houses or at Publick Houses, and thus affront Almighty  
God by their wilfull Absence from his publick worship,  
(what is a necessary dreadful consequence) never come to  
receive the Holy Sacrament which is the greatest Affliction  
of all, nor is there a Churchwarden or Constable who has  
done their Duty, or received the Sacrament for many years  
past, and will not Present, tho' upon their solemn Oaths.

The advice of your Society would be acceptable  
to know how to behave, whether to prosecute on the Acts of  
Parliament for better observation of the Lord's Day &c.  
or not Prosecute at all. or to present at their Bishop's  
Court. An Answer would very much oblige my neigh-  
bouring Parochial Clergy and in particular

P. S.  
He desir'd a packet of Books by  
John Framingham's Waggon of  
Swaffham in Norfolk from the Black  
Bull in Holborn. who sets out Mondays.

Sir  
Your most humble Servt.

Amb: Simlow  
Rector of Great Dunham  
near Swaffham in Norfolk

MS. Read. 15. April. 1740.

The Society advise him to send an acct. of the  
Disorders he mentions to the Bishop of the Diocese,  
and order'd the Books desir'd.

Answer'd 17. May. 1740. Vol. 7. 10  $\frac{1}{2}$



To Capt. Hudson

Princess Amelia

at Spithead. 12. May. 1741

Dear Sir

I am not unmindful of the favour you did me in getting me some Books of Divinity for my Ships Company; I had not an Opportunity to distribute them till within these few days, my Ship being in the Dock repairing almost seven Months, and the people lent out continually to other Ships, but as soon as I had a proper Opportunity I dispos'd of them, to them, and they were very glad of them, and I believe will be of great Service to them, and I wish they were more general and that every Man had them through out the Fleet. I doubt not but if His Majesty was made acquainted with the great good it would be to the Fleet, he would order it as well to the Seamen as he has been pleas'd I am told to give them to the Army, for indeed Religion and even common Morality is very much defaced, and we see daily the sad consequences of it, every man following his vicious appetite throws them into illnesses, and so fills our Hospitals to the Ruin of many at a Time when they are so much wanted.

Pray make my complements and thanks to the worthy Gentlemen the givers of them, and let them know my utmost endeavours shall not be wanting to make them answer their good Intent &c.

I am

Dear Sir

Yr. most affectionate

humble Servant

J. Hemington

To Mr. Henry Newman

Camp at Haverhill  
Wednesday 13 Aug. 1740.

Sir

Our Chaplain seems to be a very  
Worthy Clergyman, we have disposed most of the books  
the Society were pleas'd to put into my hands for the  
Benefit of our poor unthinking Soldiers, by the blessing of  
God I hope they will be of great Service to them, the Chaplain  
desires me to procure for him from the Society fifty Soldier  
Monitors bound which I beg you'll send on the usual Terms  
as soon as possible to my house in Shipyard Petty France  
he will pay me for them, and I will be accountable to the  
Society for the money as soon as I know the expence &  
you'll send me w<sup>th</sup> the Books, if you add 25. of Lewis's  
Catechism bound I will pay for them on the Terms of the  
Society.

I have the pleasure to acquaint you that I think  
the wretched profaneness with which we so much abound  
ed is in part abated and I trust a blessing on the means  
us'd will lessen it more and more. Last Sunday morning  
I sent one of our Soldiers to the Provost Marshall's (our  
Prison) for cursing and swearing to an horrible degree  
and yesterday I had the courage to prosecute him at a  
Court Marshall (what I have not known done for many  
years) he was sentenced to be loaded w<sup>th</sup> firelocks on his  
Shoulders, to have a paper fixed on his breast telling forth  
his Crime, and to walk in that manner a certain time before  
the whole Regiment; I hope this will be no inconsiderable  
means of restraining them for the future from such shameful  
Practices.

That God would continue to prosper the good Designs  
of the Society are the prayers of

Yr

Your very humble servant

Jos. Hudson

Read. 26. Aug. 1740.

Order'd the Books gratis, and  
Thanks for his Zeal in prosecuting  
the Profane Soldier.



To Mr. Henry Newman. Savannah June 20<sup>th</sup> 1740.

Dear Sir

With great pleasure I can inform you of the success and Blessing that attends the people of Georgia. On Wednesday I returned from thence, much delighted with the Decency, order and unanimity, wherewith everything seemed to be carried on; Never did I see so much Land cultivated in so short a time by such a small number of Hands. Surely God has answered their Prayer, has cast their Lot at length in a fair Ground, and given them a goodly heritage. For near 4. miles together did I walk over fruitful Plantations, and in a short time I believe their Fields will stand so thick with Wheat and other Grain that they will laugh and sing. Surely the Salt-burgers are an happy people. For I am perswaded that they have the Lord for their God. When I reflect on them and the Inhabitants of the other parts of the Colony, it puts me in mind of the great difference God once made, when there was darkness amongst the Egyptians, but light in the land of Goshen. — I took sweet Council with Mr. Boltz and Mr. Gronau and have helped their Orphanhouse to the utmost of my Power. As God shall enable <sup>me</sup> I will do more. For I am verily perswaded my money cannot well be employed better. yesterday I sent some Cotton to employ their People in spinning and am shortly to send them a Weavers Loom. They can now furnish themselves with food, and if assisted a little at first, may by the blessing of God in a little while raise a Manufacture for Cloathing amongst themselves. I have several spinners and one Weaver employed at Savannah and have now above a hundred yards of home spun Cloth in the House. picking Cotton is excellent employment for my little Orphans. — Blessed be God all things go on well. Since my arrival Over

Dear



dear Lord Jesus and has been pleased to manifest  
forth his Glory, & several of the Children are likely to be  
brought truly to believe on him, a particular Account  
of our Economy I purpose bringing w<sup>th</sup> me when I go  
to England. God only knows when that will be. In the  
mean while, I write this for the satisfaction of the Gentlemen  
of the Society, and to give them a proof of my being

Pray my particular Love  
to Mr Thorold, Captain Hudson,  
Mr. Liegenhagen, & Mr. Vernon.

Dear Sir

Your & their very humble Serv<sup>t</sup>.  
George Whitefield.

Read. 16. Sep<sup>r</sup> 1740.  
30. Sep<sup>r</sup>. Mr. Vernon desir'd a copy of this letter to be  
communicated to the Trustees for Georgia.

To John Thorold Esq<sup>r</sup>?

Extract of a Letter from the Rev<sup>d</sup>  
W. Griffith Jones at Bath  
Jan<sup>y</sup> 10. 1740/41.

(M)  
I am oblig'd to you for the Account you  
sent about the Patent for Printing the Bibles, pray  
Sir, can you inform yourself whether the Grant for  
Printing the Welsh Bible in London may be obtain'd  
at an easy Rate from the Chancellor or Vice-Chancellor  
or whoever else in Cambridge? Mr. Newman by his  
large Acquaintance may possibly find Opportunity  
to enquire about it, to whom I wrote about it to day,  
but did not mention this.

Read. 13. Jan<sup>y</sup> 1740/41  
and a copy given to Mr. A. D. Denme  
to make the enquiry desir'd.

To Mr. Henry Newman  
Extract of a Letter from the  
Rev. W. Griffith Jones  
Bath. 10. Jan. 1749

(MS)  
I have much better Account of the  
Schools this winter than I expected at a time of such  
scarcity of provisions, when Food is so dear and the  
poor so indigent of money to buy it, yet they come in  
great numbers to be taught the Things pertaining to  
their eternal Life tho' they labour under great wants  
for the necessities of the present Life. The Schools are  
not as yet so numerous as last year for want of  
Welsh Books the explanation of the Church Catechism  
now in the Press will (when furnish'd) serve to set up  
more Schools; two sheets of which you have been pleas'd  
to convey to me, I hope & wish if whole of it may be  
expedited with all possible speed; but dearest it grieves  
me much that I am not able to furnish but very few  
of upwards of 12. Thousands who have <sup>been</sup> taught & two  
last years w<sup>th</sup> Welsh Bibles, which they cry for as for  
their Bread of Life; There is about 130. given or  
promised to be given towards an Impression of it and  
encouragement of the school w<sup>th</sup> tho' but little in com=  
parison to great expense yet looks as a hopeful begin=  
ning toward bringing about so great a work of Charity -  
of the best kind and greatest need; Your honourable  
Society have once relieved our wants, I mean procuring  
as an edition of the Bible by Subscription, whereof we  
are oblig'd to retain always a grateful remembrance; but  
as much the greatest number of such as want it now have  
no money to pay for it, I know not what to say and can  
therefore only leave it to divine Providence, and the con=  
sideration of the Charitable, and am

Dearest y<sup>r</sup>s. &c.



To Mr. Henry Newman

Extract of a Letter from the Rev. Mr. [unclear]  
at Sheldon near Colchester Warwicksh. [unclear]  
1741.

(not)

As to the State of Religion in Birmingham and this Neighbourhood, you may perhaps hear of it more particularly from our Friend Mr. Hastings than I can inform you. I have not heard of one Convert to Popery in these Parts of many years, though there is a Popish Seminary at Edgbaston within a Mile of Birmingham, and a Mass House at Solihull the next Parish to Sheldon. Their Priest (of the Name of Hall, one of the Beggary Orders) is extremely ignorant, and understands a Horse or a Dog, (for he is a good Sportsman) much better than he does his Breviary. At Birmingham their Presbyterian Minister is a Hot and Zealous Arrian and Socinian. He both Preaches and Prints his Heretical Opinions, and they have spread very much. Another Sect have sprung up within these few years who have built a separate Conventicle and call themselves Elect Baptists who beside their Antipædobaptistic Opinions, have revived the rigid Doctrines of the Old Puritans, and reprobate all Mankind who are not of the same Opinion with themselves. I forget whether I ever gave you notice of this Sect before at Birmingham. The Free thinkers there are chiefly among the Barbers, and Attorney's Clerks. In my own Parish, I thank God I have no Dissenter of any Denomination, and nothing to do but to preach the plain Doctrines and Duties of Christianity amongst those committed to my care.

I must leave off that I may have room to subscribe myself

Dear Sir,  
Your &c.

John Thorsold Esq.  
in London.

Cambridge Wells  
June 9<sup>th</sup> 1741.

Dear Sir,

(not)  
I was in hopes to have paid my respects to you at the Society long since, but I really have not been so well of late as I was at the first coming down to this place. The chief reason of my troubling you at this time is to recommend to you a book just published by my worthy friend Dr. Isaac Watts On the Improvement of the Mind which is a Supplement to his justly admired Logicks & particularly I would desire you to take notice of pag. 112. p. where you will find his Sentiments exactly tallying with Dr. John's notions and ours, at a time, when we were, I think, very laudably employed in correcting an Evil in our Schools which I still hope is not past a Cure: If ever those papers should be printed which justly deserve it, these pages of Dr. Watts would well become the preface, but this is entirely submitted to your Judgment I am satisfied you will be much pleased with several passages of this book & I shall take it as a favour, to have the same kind hint from you, whenever you meet with an Author that suits your Taste. There is such a spirit of piety breaths thro' every thing that Dr. Watts writes, that I am glad this book is like to get footing in our Universities and I hope will be looked into by the Masters of our Great Schools &c. I am sorry I was obliged to go into the Country, where I have been an utter stranger to the progress of the pious Design of printing Welsh bibles, I hope that truly glorious Scheme will have no rubs or difficulties of any kind thrown in its way.

There is now in the press a second Edition of my Father's Indian Instruction, which has gone through his last inspection, and the Correction of several of his learned and pious Friends, amongst the rest Dr. Isaac Watts; and I hope it,



hope it will be now free entirely of all party disputes  
be filled with a Catholic spirit, to recommend the sacred  
truths of our most Holy Religion to all Denominations of  
well-meaning Christians. such a book was certainly  
wanting at home as well as in those Countries, where our  
Religious Differences is not yet known.

I know you will pardon this freedom and believe me  
to be

Dear Sir

Your faithful Friend

and obliged humble Servant

Thos. Wilson

I beg my services  
may be made acceptable  
to my friends of the Society.

To Mr. H. Newman

Dear Sir

Extract of a Letter from the Rev. Mr. J.  
Carpenter at Sheldon Warwick. 13<sup>th</sup> June. 1790

(208)  
I have from time to time distributed many of the same  
sort of Books now sent, not only among the Poor & inferior  
Inhabitants, but the more substantial Farmers, which I can  
give you the pleasure of knowing has been attended by the  
Grace of God with so much success, that I have always a large  
number of monthly Communicants, and the Inhabitants in-  
general as constant Attendants upon Divine Service twice every  
Lord's Day, and in all respects as regular a Parish as any in  
the Diocese.

One circumstance you will give me leave  
to mention which in an Age not the most remarkable for purity  
of Manners does some credit to my Parish. I compute  
that we have about 400. Inhabitants in the Parish, and in the  
Twenty Years that I have lived here, we have had but one  
Bastard born in it, which was begot by a Stranger upon a  
foolish Woman.

I think it worth taking Notice of to  
you, that you may have the Satisfaction of knowing that  
the Pious Designs of the Society have not been frustrated  
by their favours which have passed through my hands.

Extract of a Letter from  
Mr. Henry Newman. Freeman at Swaffham in Norfolk.  
17. June 1741.

(208)  
At Huntingdon I was at Church  
with good Mr. Pennington he's an excellent Man  
and magnifies his office, so does Archdeacon Linn  
Preaches twice and reads Prayers every Sunday.  
The last Sunday was to hear Mr. Fimlone, who is  
also a valuable plain Preacher and good exemplary  
Liver. great Decency observed thro' the whole Service.  
I hope the Books about decent Behaviour and  
frequent Communion (and which he has dispersed)  
has been of good Service, some of his people thus  
spoke to me of them; every body kneels at Prayers;  
are very still and Attentive all the while of Divine  
Service: I own it gave me much pleasure to observe  
it since by his Letter inserted in the book in the  
Office he then gave but a melancholly Account  
how in Bartlet's Buildings.

Read 23. June 1741.

To Hen. Newman

Extract of a Letter from the Rev.  
Mr. Arth. Holtr at Chester in Maryland  
18. Feb. 1740.

(2)  
Sir I hope you have received my Thanks in behalf  
of my Prisoners for the Society's last kind Present of Books:  
The Accounts of the Society's Proceedings in regard to the  
Charity Schools have raised in my People a great desire to be  
the Object of the Society's farther Favours, who have moved  
me earnestly to petition that the Society would incline to Mission  
hither some of their Charity Scholars when thoroughly in-  
structed to teach Reading, Writing, and Arithmetick, &  
dispos'd to instill good Principles into the Children; and  
oblige them to continue for some certain time in that Employ:  
By this means many numerous Families would read the  
word of God, which at present they are unable to do.  
They would be willing to build School houses, and provide  
Necessaries for a Teacher, this they always shew their  
readiness



readings to do even when such offer themselves as can read English or write their own names nor do even such as for any time they soon grow weary of that Business & change their Employment: for they find the Conveniences in this plentiful Country are easily got with little pains in any business, Labor is a very dear Article here.

When any one attempts to teach a School here that has a tolerable use of his Pen, he is quickly persuaded to quit it for some writing Office and perhaps that is presently thought too great a Confinement; nor must a Schoolmaster's principles be examined lest he should be affronted & leave the School in disgust. This gives a lamentable opportunity to disaffected Persons and those of the Romish Church to do mischief: which I dread their taking a great advantage of except the Society of their wisdom and Goodness assist us with a remedy.

If the Society will please to Mission one of their Charity Scholars to me oblig'd to be subject to my direction for 3. 5. or 7. years as they think fit to make the experiment; his Passage being paid in England, I will build a School at my own Expence on my own Land, & put as many Children under his Care as he can teach, & appoint some Negroes to be instructed by him at proper times: and I will gladly find all Necessaries for him & add for his farther encouragement & Benefit of my Clerk's place if he be capable of discharging that Office.

By this means the great Good which that venerable & Laudable Society have so much at heart will be promoted with little or no Expence except a few books for poor Children and they probably will soon be provided by the Donations of well disposed persons amongst us after it is once begun and encouraged by the Society: who if they please to lay any Command upon me shall find my obedience to the best of my Capacity.

I beg they may with your Self, accept the duty of  
Chester, Maryland.  
Feb. 10. 1740/1.

Y<sup>r</sup>. Y<sup>r</sup>. most obliged and  
most obedient h<sup>ble</sup> Serv<sup>t</sup>.

Arth. Holt.

Extract of a Letter from the Rev. M. Lowne  
at Sandal Magna Yorkshire 10. Aug. 1741.

To Henry Newman

My Dear and worthy Friend M<sup>r</sup>. Difney  
is no more! He died about a fortnight ago to the in=  
-expressible Grief of all his Friends, and indeed of the whole  
Neighbourhood, to whom he was very Dear. And  
great Reason there is for his being so, for I never knew a  
person so industrious in doing Good of all kinds to all  
People of whatever Rank or Degree as was the late  
pious and reverend M<sup>r</sup>. Difney. He was a Clergyman  
of a most Exemplary Life, of Extensive Charity, and  
profound Humility. He was indefatigable in his  
Labours and Studies. In a word I speak it upon my  
own knowledge, he continually employ'd his whole  
abilities of Mind, Body, and Estate in the Glory of  
his Maker and in relieving the Temporal & Spiritual  
Wants of his Fellow Christians. He has left two  
several Legacies of fifty pounds to the Society, to  
be paid at two years end. He has constituted me  
one of his Trustees. I will take care to transmit  
an Extract of this part of his Will for the use  
of the Society as soon as I have opportunity. There  
is a Proviso in his Will that if he shall hereafter  
by any writing under his hand alter any of the  
Legacies &c. such writing shall be observed and  
taken as part of his Will. As soon as his Papers  
and Minutes are inspected by us his Trustees, I  
will make a Report to the Society, if any thing  
occurs to hand touching the two Bequests above.

Read 25. August 1741.



To Henry Newman

Extract of a Letter from W. Thomas  
at Exeter 29<sup>th</sup> of Aug. 1741.

(121)  
On Thursday last was laid the first Stone  
of the Devon. and Exeter Hospital for the Sick & lame  
Poor &c. to be supported by Voluntary Contributions  
which since the 18<sup>th</sup> of July amount to above 1000. l.  
sterl. Annual Subscriptions and Benefactions.

The Proposals were published in the S.<sup>t</sup> James's Evening  
Post and yesterday there was an Advertisement in our Exeter  
News Papers of another Hospital, to be maintain'd by  
Voluntary Contributions, for the Sick Poor of this City only  
Party is the great Enemy to the best Undertakings.

Since my last a Person unknown has by his friend  
in this City opened private Schools here and in Devon.  
for teaching 100. poor Children to read and give them  
Books for that purpose. It is observable that the  
Parents of Poor Children often chuse to send their  
Children to these Schools, before the publick Charity Schools  
where they are cloathed as well as taught, is not this the  
Pride of Poverty?

The Charity of private Persons bestowed in teaching  
the Poor Children of their Neighbours in Country Parishes  
increaseth in many Places: were it universal there  
would be good ground to hope that few of the rising  
Generation will want the opportunity of learning to  
read the Bible, and that every person capable of  
reading it may have one.

Read. 1. Sep<sup>r</sup> 1741.

To John Thorold Esq

Extract of a letter from the  
Reverend Mr Jones at Rypton Abbots in  
Huntingdonshire 6. October 1741. —

(N<sup>o</sup> 1)  
Since by the favour of the worthy Society  
for Promoting Christian Knowledge I have been  
admitted (how undeserving soever) to be one of the  
number I conceive it will not be disagreeable either  
to the design of that Society, or of my Admission, or to  
your disposition and frame of mind, if I acquaint you  
briefly with the State of Religion in these parts, and  
particularly in the district committed to my own care  
and instruction. — As it must be own'd on one the one  
hand, what is observable in most places, that Religion  
does not thrive alike in every district within this  
neighbourhood; so I can truly say (and that you will  
believe, with much pleasure) that it has made some  
considerable advances of late years hereabouts. We  
have several worthy Clergymen in some neighbouring  
Parishes, who as they are bless'd with a great Share of  
useful Learning & Piety, do use laudable endeavours to  
instill the Knowledge, and promote the practice of true  
Christianity in the Flocks respectively committed to their  
Charge. I have the honour to be in the number of  
about half a dozen of them, who meet together by ap=  
pointment at certain times to cultivate a conversation  
directed to the Service of Religion. And I trust that as —  
we all find personal satisfaction & Improvement  
in such interviews, our several flocks do also either  
more immediately or more remotely participate in the  
Benefit which we ourselves receive. Three of us —  
are Members of the Society above mentioned; and the  
rest are persons who unquestionably have the interest  
of it nearly at heart; if Piety & the visible Love of & a  
constant endeavour to promote it, is an unquestionable  
Sign of such an attachment to that interest. — As  
to the religious concerns of my own parish (or that of  
which I have the care deputed to me by a Superintendant)  
I hope I may affirm with great truth, that I see  
evident Signs of progress of Piety therein. which I am

Yours  
J. O.



bold also is visible to others who are not of this  
I have laboured here according to the ability more or  
given unto me, upwards of forty years: But all the  
had reason to hope my Labours were not altogether without  
success in former years. I am now far more certain that  
thru' the Blessing of God, they have been peculiarly  
successful within these 3. or 4. years last past. — They  
may have been owing in some measure under the ap-  
ostolical, to my having introduced a monthly Communion  
to my having increased my Labours in catechising  
and preaching, and also in visiting and conversing  
my Charge, with a View to promote the cause & spread  
of Religion; to my encouraging of Psalmody in the Church  
and my more diligent inspecting a Charity School, which  
has for some years subsisted in this parish, and which in  
the main gives me great content and raises my hope  
concerning the growing generation. — to the good example  
and influence of the leading Family in the parish (how  
I and my flock owe much under God;) — and I hope you  
will permit me to say, in a very particular manner  
to the little Book entitled Admonitions and friendly Advertisements  
which I published about a year ago. — If I should tell you  
that book poor as it is has greatly heightened the love  
and esteem of my Parishioners towards me, not to say  
of others in neighbouring Parishes, I suppose you will  
not disbelieve me; and perhaps much less when I inform  
you that most of the Houses in my parish have set up  
and regularly continue Family prayer (divers of them  
both morning and evening) together with the reading of  
the H. Scriptures, & other good Books; & their common  
conversation is, I believe much better'd of late & turned  
in some measure into the proper channel; which I  
shall endeavour to encourage & make more effectual.  
I have also had divers instances given me of Books  
proving useful in other parishes hereabouts. May the  
great God continue to send a Blessing: And may I always  
share in your Prayers & those of all good men, to this  
purpose. — When you next favour me with a letter  
be pleas'd Sir to let me know if Society has come to any  
resolution about, encouraging of this Book: the first im-  
pression of which has been for a good while sold off; & I have  
been often asked for more; besides that a Gentleman who is a Member  
of S. Society (a very worthy Clergyman in Wales) is about to  
it Translated into y<sup>e</sup> Language of that Country. —

William Pittard Esq  
Featherstone Building  
Holborn London.

Sir

(MS. 1)  
In a pointed Letter lately sent me by Mr. Newman I find you mentioned as one of the Treasurers to whom money may be sent for the use of the Society. For this reason I give you the trouble of the above Bill which I don't confine to any particular Branch, but leave to be applied at the Discretion of the Society. If the Gentleman on whom I have drawn the Bill should refuse to pay it, please to return it to me and I will send you a Bill on another Person.

A Society was erected here at Scarborough about 12. years since, for giving Cloaths to poor Children and teaching em to read English, Writing and Arithmetick. The Members have weekly Meetings and each at his first Admission subscribes 5. Shillings and engages to pay 2. pence a week. If he neglects to attend the Meetings before such an hour he forfeits a penny more, and if absent the whole evening (unless Sick or out of Town) two pence. We were but nine Members when we began, and yet by these means and by the Help of Charity Sermons twice a year and other accidental Contributions the Society have increased and flourished to such a Degree that we have now under our Care 26. Boys & 14. Girls & a Stock of above 300. I imagin'd this Account would not be disagreeable to the Society at London which is the reason why you receive it from

Scarborough  
Nov 3<sup>rd</sup> 1741.

Sir

Your obed<sup>t</sup>. humble Serv<sup>t</sup>

Rob<sup>t</sup>. North

EJ.

Read. 8. Dec<sup>r</sup>. 1741.



M<sup>r</sup>. Henry Newman.

Leadenhall Street the  
20. Dec<sup>r</sup>. 1741.

Sir

In Compliance with my  
Promise of answering the Questions proposed  
by the Society, I take the Liberty of sending you  
the following Hints.

The Mahommedans are expressly forbid  
to read or Pronounce any words or Sentences that  
are peculiar to the Jewish, Christian or Pagan  
Religion such as, In the name of the  
Father, Son & Holy Ghost &c. among  
the Christians. And as such are to  
be frequently met with in our Books it  
prejudices them strongly against them. If  
in any of the Mahommedan Countries, such  
Books would be tolerated It would be in the  
Moghul Empire, they being under less Restraint  
there, than any where else. I know several  
People would be glad to have them in their  
Libraries but more to satisfy their Curiosity,  
than with any view of being instructed. But  
should they be distributed with any apparent  
Design of instilling any other Doctrine than  
their own, it would alarm the Priesthood &  
the more Bigotted people who would forbid them  
to be perus'd.

The Hindostan Language is spoke all  
over the Moghul Empire, except at Cashmir  
where they have a distinct Language of their  
own, & at Kandahar and the places near it  
where they speak a Bastard Persian. The out  
skirts, such as the Malabar & Coromandell Coast  
I reckon no part of the Empire. This  
Language has no Character peculiar to it, nor  
have I ever seen any of it in writing, except a

Songs, which are wrote indifferently either  
in the Persie or Guzarat Characters — It was  
formerly peculiar to a place called Corrib and  
the Provinces of Agra and Dehli; but now it is  
a very General Language, there being few people  
who do not understand it; of late it is become  
very Copious by adapting so many Arabick  
and Persie words.

There is another Language called  
the Guzarat or Baniian Language which  
has a Character peculiar to it self This  
Language, as well as the Character is originally  
derived from the Sanskerrit and is Current  
among all the Trading people in the Empire, it  
is in it their Bills are drawn, their Letters wrote,  
& their Acc<sup>ts</sup> kept — So that this and the  
Persie are the two most universal Languages  
for writing any thing; & the Hindoostan  
Language for Conversing with the Natives  
in General — The Sanskerrit in which  
the Books of their Religions are wrote, is only  
understood by the Brathmins

I am with Respect

Y<sup>r</sup>  
Your most Obedient hum<sup>ble</sup>  
servant  
J. Fraser.

See the Original Letter N<sup>o</sup> 16257.



W. H. Newman

Extract of a letter from  
Cap<sup>t</sup>. Ribera at Plymouth

10. January 1741/2

I thank you for the opportunity you have given me and the good Opinion you have of me, and I do assure you, you are not mistaken for I always am sincere; In relation to the Spanish Prisoners, I have visited them several times while under my Command and found them for the most part of low Stations & very ignorant and so prepossessed in their own Opinion, and so incapable of receiving any Instructions.

Notwithstanding I have found one among the Multitude: about nine Months ago that desired me (when he found I was a Spaniard born) to tell him what was the Protestants principles: what reasons I had to abandon the Roman Catholic Religion? You can hardly conceive what pleasure it gave me when I heard the Man ask me that Question. I have satisfied him in very short Terms, and after the Man confessed to me, that he had a long time been persuaded that the Priests in Spain had prepossessed him with very wrong notions against the Protestants, he told me he was born in Port<sup>l</sup>. Maria near Cadiz and having had the opportunity to serve several English Merchants in that Town; and in that time having observed in what regular and charitable Manner they lived there he thought with himself that it was impossible that men who lived in so civil a manner, should be so much in the Dark, and even in a State of Damnation as he was made to believe. I have given him the Common Prayer, the old & new

Testament

and other Book of Controversy against the Pope  
all in Spanish, and do assure you he has made  
a great Progress, and appears to me to be intirely  
Converted.

The man is about Thirty years of Age,  
Reads and writes very well and has a good Capacity,  
Understanding and a gracefull mean, his name  
is Juan De Sierra, and a very Personable Man,  
a good Sailer, has been three times in the West Indies,  
know all the Ports and Creeks there.

When this Prisoner was brought here, they  
was examined in relation to Murders of Col. Blaithewell  
and this man discovered the Person who did it, and  
the Fellow is at this time in Jail in the Prison of  
this Town on that Account.

The Commissioners of the Sick & Wounded,  
and the Lords of the Admiralty have been informed  
of this affair, and D<sup>r</sup> Wyatt who has the Care of  
the Prisoners in this place assures me that he  
has represented to the Commissioners of the Sick  
and Wounded the good disposition of this man,  
and is desirous and willing to serve the King  
on board any Man of War the Lords of the  
Admiralty shall think proper, and before he  
goes will abjure all the Errors of the Romish  
Religion in a Publick manner.

M<sup>r</sup> Wyatt tells me the Commissioners  
of the Sick and Wounded have refer'd this  
affair to the Lords of the Admiralty but there  
has been no answer.

Now Sir I have told you the truth as far  
as I know relating to the Prisoner Juan De  
Sierra, and beg if you think what I have related  
be sufficient grounds for you to go upon that  
you'd be pleas'd to use your Interest with the  
Lords of the Admiralty to get this man put  
on board one of his Majesty's Ships of War as  
they shall think proper.



I beg the favour that you have an opportunity you'd be pleas'd to give my humble Duty to the Lord Bishop of London, and if you think it proper to desire his Interest in this affair, be pleas'd Sir to favour me with a Line to let me know if any thing can be done in relation to this Man. I believe it will be very Advantageous for the King's Service.

I have taken care to put this Man among the Guard that has the care of the Prisoners, and he has obtained a tolerable knowledge of the English Language; for which reason I beg you'd be pleas'd to send one Common Prayer in English, & another in French, and what other Books you think proper, I'm in hopes from the Example of this Man others may be converted.

Extract of a Letter from Capt.  
Ribera at Plymouth <sup>th</sup> 10. Jan<sup>y</sup> 1741.

To Mr. H. Newman

hnl  
I received the favour of yours, and I thank you for the trouble you have given your self in soliciting the liberty of Juan De Sierra by the same Post that brought your Letter an Order arriv'd here from the Lords of the Admiralty that gave him his Liberty after he had in a publick manner made his abjuration of the Romish Religion, which he did, and in two days after I carried him to Adm<sup>l</sup>. Balchen, who receiv'd him very kindly, & shew'd me the Copy of a Letter to you and immediately order'd him aboard the Princess Carolina Man of War, where he was very well received, & well recommended.

The poor man appears to me to be very Sincere, and I hope will do very well.

Mr. Lawrence Esq  
at the Rainbow Coffee  
house in Cornhill

Bath 9. January 1741

Sir

I am well informed that Popery has lately made some progress in this City thorough the assiduity of Priests who come here to attend Popish Families of Distinction. Their chief Objects are poor Families, who being ignorant, are a more easie prey to their fallacious Argu<sup>ts</sup>, especially as they are well baited with money in the Shape of Charity, which is not spared by the Rich who are intent upon making Proselyts.

There is a great concourse of People to publick Mass, which is conniv'd at for prudential reasons: but when complaints have been made to the Chief Magistrate of the great Industry of Popish Priests to persecute Protestants, and that he ought to check this by threatening to shut up the Mass house and to banish the Priests, he is deaf and cold, apprehending as I suppose, that it may prove detrimental to the Trade of the City.

If Magistrates are lukewarm & remiss in the cause of Religion there is no help for it and they must answer for their negligence to God at the great day, but this should excite our Zeal.

For this reason I could wish that you would find means to convey me, 2, or 3. D<sup>rs</sup>: of the Protestant Catechism which I will take care to see properly distributed in order to fortify Ignorant people against the wiles of these false Teachers. I hope this will not be construed as a misapplication of our funds, especially since a considerable part of it arises from England, and the Benefactors would not I am perswaded think so small a share of it unfaithfully Employed. I am

your very faithfull humble serv<sup>t</sup>  
Jos: Kilmore



J. Thordd Esq

Extract of a Letter from  
Rev<sup>d</sup> Mr. Griffith Jones at London  
24. March. 1789

Dear Sir

W  
I have long since distributed  
your Charity towards the <sup>necessaries</sup> bodily of the poor, who  
are indeed incredibly numerous and indigent. It  
pleas'd God to bless me with the distribution of  
considerable Doses towards their relief in the  
same manner since, which have been visible  
means to save several extremely poor families  
from Perishing. They bless God for their Benefactors  
though they know them not.

I shall be very glad to hear further of the  
stirring that is or may be among our Welsh  
Bps. about a new impression of the Welsh Bible.  
They are much wanted in the South Wales but in  
North Wales, one thousand of them will be more  
than enough to supply the Country for several  
years, except the Welsh Schools are permitted to teach  
the poor to read them, the Country poor people thro  
several Counties there are so eagerly desirous of  
being taught that no less than 300. of them desire  
to come to one school in Carnarvonshire, but certain  
disaffected persons (who are more so of late than  
usual) stir'd up Mob in Towns and Villages  
to beat away the Masters, some of them to death  
almost, and others were illegally imprison'd, but  
all of them (having been very much abused) are  
however return'd alive and some of the Inhabit<sup>ts</sup>  
in the County above have been forced to quit their  
houses and Lands for attempting to set up family  
Worship in their Houses and all by the Instigation  
of some who should have promoted that good Work  
tis very remarkable how many thousands  
have been so far awaken'd as to see the want and

long

long to be taught by the few schools that have  
been there and the late further effort of setting up  
more, which 'tis hoped will not be without its  
good fruit in the Issue of this affair at length  
by the direction and blessing of Divine Providence  
but so bad is the spirit that is raised in the Town  
and Villages there at present that I am inform'd  
some of them will not suffer a single Traveller  
to pass through without seizing the bridle of  
his Horse and bid him stand, if he does, they  
call him a Brother and let him go, if not they  
bang him first with Clubs and then throw stones  
from the street after him to the end of the Village,  
How long O God shall iniquity Triumph!

To Mr. H. Newman. Extract of a Letter from Rev.  
D. Colbatch at Orwell near Royston  
in Cambridgeshire. 30. March 1742.

(MS)  
A Certain Person being about to purchase  
a parcel of Land with which he designs to endow a  
Charity School to be founded by himself for teaching  
all the poor Children of this Parish desires to be  
informed how he may secure his Benefaction from  
the Act made in the ninth of this Reign to restrain  
the dispositions of Lands.

Cases like this have doubtless before now  
been laid before the Society: or some of its Members  
yourself in particular been consulted upon them, you  
will greatly oblige me by letting me know the Answers  
or Directions that have been given.

The forms prescribed in the Appendix to  
the Act of the Society p. 30. and p. 56. do not come  
up to the present case. I am

Read. 6. April. 1742  
No. 16384.

Yr. very Humble and  
Obedient Servt  
D. Colbatch



W. Melmoth's opinion on D. Colbatch's  
Letter foregoing.

(22)  
In Answer to D. Colbatch's Letter, he  
may be informed that the Person he mentions must  
take a Conveyance of the Land, which he is about to  
purchase, to himself and his heirs, or if he is a married  
man, to some Person in trust for himself, in order to  
prevent his wife's Claiming Dower. When this  
Conveyance is made, he may then by Indenture of  
Bargain and Sale enrolled in the high Court of Chancery  
and Executed in the presence of two or more witnesses,  
in consideration of five shillings convey the Land to  
such Trustees, as he shall think proper, and their Heirs  
for the Charitable purposes, for which he designs to  
settle it. But in this Settlement there must be no power  
of revocation, nor any Estate, Interest or benefit in the  
Land reserved to himself or any Person claiming under  
him, and it must take effect in possession from the  
time of the Execution.

If these Directions are observed, the Settlement  
will be good, provided the Donor lives 12. Calendar  
months after the Execution thereof.

Read. 13. April. 1742.

and sent a copy to D. Colbatch.

W. Melmoth

9. April 1742.

(23)  
To Mr H. Newman

EXTRACT of a Letter from y<sup>e</sup> Rev.  
Mr Gay at Exeter Devonshire 6 Sept. 1730

S<sup>r</sup>

I humbly request that the following Acct of a  
late Correspondence between Mr Edward Cave y<sup>e</sup> Rev.  
& myself may be laid before the Society the occasion  
& design whereof itself will shew. viz.

Exon July 29. 1730

Mr Cave

S<sup>r</sup>

I take your Edition of the Description  
of China; & as I think the Encouragers of the Work  
to be fairly and

...I take upon me to  
explain to you. 'Tis pity you have not a better  
:lator; he seems not to be a Master either of the French  
or English Tongues; Better Care should be taken of  
the Correction of the press. However these things  
are tolerable; But the Notes (some of them) are abomi-  
:nable; The Author, I perceive, is a Protestant, so far  
I am with him, but I would have him to be a *Christian*  
Protestant, at least he ought to write so that *Christians*  
may bear to read him; For, such (I presume) are  
much the greatest part of the Encouragers of your  
Edition. You ought not to make us encourage an  
affront offer'd to ourselves, & an Indignity to our  
own Religion.

The Notes that are the immediate occasion  
of this Letter, are A. p. 640. B. 644. A. 646. all  
levelled against a particular providence, which he  
boldly condemns & sentences at once without a  
hearing, as a false & mischeivous Doctrine. Methinks  
the Annotator, if he pretends to any modesty, or  
Reason & Equity, should first have attempted to dis-  
prove what *Christian* writers of the first Rank, particul.  
Dr. Sherlock, have said on this point. To add no more  
as to this.

The latter part of Note A. 640. is an Insult  
on Reveald Religion which hath made known to us &  
only true foundation of Virtue viz. The fear of God,  
of which had this Annotator had a greater share, you  
had escaped the trouble of this Letter. This Note (not  
to mention A. 639. which leads to it) is full fraught  
with Errors that strike at the foundation of Virtue &  
Happiness. Thus he discovers himself to be a Bigot  
to something that the *Christian* Religion is not to be reconcil'd  
to: Indeed at first setting out we had a Taste of his in-  
:clination. Note M. p. VI. of the Authors preface. The  
Passage there which he would fain have thrown out &  
utterly deprived the Reader of, is a beautiful & edifying  
one; & I know not how he would have made Amends for  
the Loss of it.

I suppose you are accountable for this Conduct.  
If it is thought yet to be continued, I think all *Christians*  
ought to chuse rather to burn the 28 *M<sup>s</sup>* already  
published, than encourage any more; & in that case  
you may expect to hear of this again in a publick  
& perhaps less agreeable way.

In the mean time



you should not do Justice to your Subscribers by  
leaving the Leaves which contain the notes first mentioned  
as was formerly done with regard to note A. p. 102.

P.S. What I have said touching I am  
the Translation is meant chiefly of Your humble Servant  
Gordon M<sup>r</sup> published sometime ago  
Rich<sup>d</sup> Gay

To which M<sup>r</sup> Cave sent me the following answer:  
viz.

Rev<sup>d</sup> Sir

Aug<sup>t</sup> 19. 1738. St. John's Gate.

" I forbid the Translator long ago to insert  
" any Notes, but such as illustrate the History. I have been  
" printing two sheets which occasions a Difference with the  
" Annotator. He has wrote a little answer, in a Scrap which  
" I enclose, <sup>to your paper</sup> a copy of which was sent him. However I will now  
" look on all the sheets before printed, & erase his notes of  
" that kind. Neither should he translate any more, but for a  
" Contract. The Difference between us is his insisting that  
" there is no necessity to reprint any Sheets. I could wish  
" reprinting the other in N<sup>o</sup> 28. might be avoided now they  
" are published; these other have not been published. Praying  
" me your Opinion. I am much obliged to you for your  
" last, and am Your humble Serv<sup>t</sup>  
Edw<sup>d</sup> Cave

" P.S. I don't approve his notions, & if I did, should  
" not think it prudent to publish them  
" in such a work.

That part of the Annotator's Letter above mentioned  
which M<sup>r</sup> Cave sent me inclosed in his, follows viz.

M<sup>r</sup> Cave.

" The Doctor is with me so far as I am of his  
" opinion, & against me so far as I am not. If I am bigg  
" to my ~~own~~ notions its plain he is to his own: witness his  
" crying up the necessity of a Digression which I believe  
" every Subscriber but himself would think with me ought  
" to have been omitted. I will defend my position, in  
" which he knows I am far from being singular, if he  
" pleases either publickly or privately, and am persuaded  
" it would be for the Service of the Book as well as of the  
" Cause. He is a party as a clergyman, have you the objections  
" any Layman? methinks to change or castrate any  
" on such a Letter would be very unreasonable

M<sup>r</sup> Cave sent

N.B. Mr. Cave, you also saw that of the new edition intended to be published, which he did to satisfy me that better care would be taken for the future, for he gave me to know by writing upon one of the Swiss tracts, that the same were cancelled, & most of the Translators notes (some of which I found to be also very exceptionable) were left out.

My answer to Mr. Cave's Letter. viz.

Mr Cave

Sr

Edin Augt 26<sup>th</sup> 1738

You desire my opinion; I suppose you mean as to the reprinting the leaves which contain the notes objected to in my Letter. I think they ought not to have been published, & the proper amends for having published them is to call 'em in, which now may be done.

When I wrote to you I had not then read so far as p. 650. You assure me that you do not approve of the Translators notions, I cannot think then that you will upon second thoughts permit your Edition to go on with Note E. p. 650. I shall observe on occasion of this Incaruate God of the Bonzas that the followers of every pretended Revelation ascribe a Miraculous Birth to the Author of their Sect. I believe that this assertion can't be made good, & that History is against it. No matter for that, it may be it serves writers turn. I would observe that the Annotator knows that Christians do ascribe a miraculous Birth to the Author of their Religion. I wonder therefore he did not offer at least some salvo or other in compliance to the Christian Subscriber, e.g. by saying, the followers of every pretended Religion no less than of the real & true; or, that he would not be understood to design an Innuendo that Christians are followers of a pretended Revelation, nor to mean that such Revelation whose followers do not ascribe &c. — (if there should have been any such) is not a pretended one. I observe that he here calls Ho an incarnate God, for which Piedu Halde gives him no warrant that I can find; no matter for that neither; it may be; What is this then but making for himself a handle to introduce a parallel that I know not who can like but for the Impiety and Injustice of it? If he called Ho a man deified or who took upon himself to be a God, the Expression might have come nigh to Truth & Justice; or,

(to take the



(To take the utmost advantage of the Author's Spirit incarnate, the Author would thus have helped to  
him out. This is one instance more among others which  
show that he daith not write like a Christian. Pray  
view them, & you cannot be willing to let such notes pass  
tho' you yourself should be at the charge of the  
Alteration.

But, the Translator (who cannot I suppose have  
contracted with you for a Liberty to write & to make you  
print what he pleases) goes out of his way & wide of his  
business in playing the Annotator so much, ever tho' he  
were fit for the part. 'Tis a Translation that is desired  
& nothing else, except what illustrates the work. Why should  
the work be marred not only by Notes (many of them) need-  
less, not to say wretched in themselves, but also thro' a mis-  
application of the time taken about them, which the Trans-  
lation itself proves might have been better spent about  
the Translation.

This Letter to you makes you but a poor Complainer  
whilst he supposes you could have been satisfied by  
such an evasive answer. I thank you for what you send  
me of it. If I thought you could expect I should say  
any thing to it for your satisfaction, I would not  
pass it over. I hope you are now of my Opinion, of what  
I desire your thoughts as soon as you can.

I am

In answer where to I have Mr. Love's  
second Letter. viz.

Your humble Servant  
Rich<sup>d</sup>. Gray

Rev. Sir

Your remarks are just, but it will be im-  
possible to call the sheets back. Whither therefore they  
may not be obviated by an Erratum, or an answer or  
excuse inserted in my own name. Your advice on that  
Head will be acceptable. I now look to most of  
the sheets.

Your humble Servant

Sep<sup>r</sup> 2. 1738

Edw<sup>d</sup>. Cave

I am now to ask pardon for giving so long a Time  
& taking up so much of your time; I thought proper  
to lay the whole matter, on acct where of I now apply  
the Society, as fully & exactly as possible, that they  
might be enabled to make a Judgment of it, to which I now  
refer myself & the Affair.

W<sup>m</sup> Love by

Mr Cave by saying that it is impossible to call  
Shells back, hath discouraged me from going any further  
with him; it's plain he has no mind to do it, as I think  
that the thing is possible is evident from its having  
been done on the like occasion, as I have observed to him  
at the end of my first Letter. What Mr C. proposes, to  
obviate the poison by way of Erratum, Answer, or Excuse,  
is, I conceive, insufficient, & would come too late; the  
poison will have done its Business; & I think, should be  
vomited up now. Finding therefore that I have not  
influence enough over him as a Subscriber, I beg leave  
to refer the case to the Honourable Society, If they ap-  
prove of my conduct, and think my aim to be right, &  
that I am not mistaken, I need say no more; They  
know what proceedings tend to thwart their good &  
worthy Designs & what not. I am with my dutiful re-  
spects & service to the Society, whose endeavours may  
Our Good Lord bless & prosper

Yr Your humble Servt.  
Rich. Gay

I am in Debt to the Society; however I must request that  
there may be sent me at their leisure, a D<sup>t</sup>. of 100 of the Common  
Prayer Books which the Society afford at 9<sup>s</sup>. and 6. Bibles  
which they afford at 2<sup>s</sup>. 8<sup>d</sup>.

Extract of a Letter from —  
The Bishop of London at Fulham  
Midd<sup>x</sup>. 15<sup>th</sup> Sept<sup>r</sup>. 1730.  
To Mr Henry Newman

Good St.

I shall be glad at all times to do the Society  
what service I can; but in the affair contain'd in the  
inclos'd Letter, I do not yet see that I can do any thing.  
It is plain enough that the person who writes the Notes  
is a Dissent, but I know not who he is; & as to Mr Cave the  
Bookseller if any Body can have an Influence upon  
him it must be the Bp. of Exeter. If such doctrine be  
preached, it is in the power of the Diocesan to call the  
preacher to account; but as to printing & publishing,  
it is not in our power to prevent them.

Ec

Yr Your assured friend  
Edm. London



Copy of a Letter from W.<sup>m</sup> Shirley  
Governour of N. England to Dr. Wilson

Boston N. England 21. June 1742

Rev. S<sup>r</sup>

I am favoured with your Letter and the Box of Books  
the Distribution of which I shall endeavour to make in such  
manner as may best answer the good B<sup>ys</sup> & your pious purpose.  
I have already taken the Opportunity of distributing some  
of them at a Visit which the Episcopal Clergy of N. England made  
me at their Convention here a few Days ago, & communicated  
to them your Letter, & I have had some Conversation with the  
Rev. Dr. Coleman of this place, a dissenting Minister of a Catho-  
lic Spirit concerning the Distribution of another parcel of  
Books which produced a Letter from him to me, containing parti-  
cular Directions for that purpose, a Copy of which I inclose to  
you with the whole of his Letter, by which I shall regulate  
my Conduct in the Disposal of the Remainder of the Books  
or the greatest part of them; by which you will observe, that a  
much larger N<sup>o</sup>. of these good Books will be wanted, & which  
will be now particularly useful.

It gives me great pleasure, Sir, to be any ways Instrumental in  
promoting the good Effects of your R<sup>t</sup>. Rev. Father's Labours and  
Charity to the Heathen & Ignorant Professors of Christianity in  
this part of the World, which I doubt not will be also of great  
Service, to every Christian family which shall make use of them.

I shall always be glad to receive your further Commands &  
am with great respect

Your most Obedient humble Servant  
W.<sup>m</sup> Shirley.

P.S. whatever Books you send me  
I shall take care to distribute them  
immediately.

Copy of a Letter from the Rev.  
Edman to Governor Shirley dated 18 June

Hon. Sir

Your Excellency was so good yesterday as to inform me of the Box come to you, with the valuable present of the pious Essay of the Rev. the Lord Bp. of Sodor & Man for the Instruction of the Indians in the most essential Duties of Christianity, & which I wish were in every family of this Province.

The Rev. Dr. Watts of London in his last to me says, that the Bp. is a person of excellent piety, & that his Son is a particular friend of his, who, with his father's approbation and desire put the Book under his Review more than once. He let the Dr. know also of his writing to me about the Distribution of them. By this means I had considered the Book before your excellency spoke to me of it, & found it a great labour of fervent Charity to the souls of poor Heathen people, but the Benefit of it must depend upon the use which Missionaries and Neighbouring Ministers will make of it to the end proposed.

The Essay could never have come at a more happy juncture, by the account I have from many Ministers, more especially in Connecticut of a late surprising Concern for Instruction & Salvation especially among the Clans of the Moheas & Pequots, Niantias, & Nicaacross Indians about N. London, Stony Town, Lyme, Westerly, Farmington &c. who have been obstinate Drunken Infidels from the Days of our Fathers. Our Ministers about these places are also greatly spirited to serve them, and are blessed with great success both in their Schools & preaching to them.

I hear also that the Indians at Nantuckett & Martha's Vineyard are seriously improved and many along the Cape, which was once Plymouth Colony. I would therefore humbly propose to your Excellency that a N<sup>o</sup> of these Books may be sent to the Rev. Mr. Mayhew of Martha's Vineyard, & the other Ministers of that Island, as also to Mr. White Minister of Nantuckett, & to the Ministers along the Cape, who serve the Indians in lesser & greater Bodies. Also that Copies be sent to the Rev. Mr. Adams of N. London, Mr. Parsons of Lyme, the Ministers of Stony Town, Mr. Javel & others near N. London, Mr. Parks of Westerly, Mr. Toney of South Kingstown, and also to some of the Ministers of Long Island Southwards, as well as to Mr. Smith of Casco Eastward.

In partic-



In particular I wish a large parcel might be sent to the  
Sergeant of Stock bridge on our western Border, & his little Right  
Flock must not be forgotten, Humanity & Christianity flourish  
there, & I doubt not but by their example & Instruction, heathens  
may be brought to love the Lord Jesus.

And for the future Benefit of all these, & other places, I wish  
that a hundred of these excellent Books may be lodged with  
the Reverend presidents & Tutors for the time being to be given  
away among the Students in both our Colleges of Cambridge  
Newhaven as a probable means, by the Blessing of God, of edify-  
ing and Animating them for future services to their poor  
Aborigines, among whom providence may cast their Lot.

But I am afraid I have cut out too large a field for your  
Excellency's present Stock of Books, but I doubt not that God  
will supply us with more from our Charitable friends in England  
who can not give their money to better purpose.

As to the Gentlemen & Missionaries of the Church of  
England thro' the provinces, it will be the Natural & first care  
of your Excellency to serve them with copies of this most  
pious & useful Treatise, if the Venerable Societies in  
London have not prevented you in that Care: I only wish  
that their Ministers & ours may serve with equal Care,  
Alacrity & Success to your Excellency's great Content & Joy,  
as our common Father & Commander.

This waits on you, Sir, in obedience to your Excellency's  
most obliging Commands yesterday which I took to be the  
true meaning of your proposal to Discourse with the  
best Disposition of the Books committed to your Care.

I will therefore add no Apology for the present writing  
which remains, where words are lost.

I am Sir

with all Bonds of Duty

Ec

Your Excellency's most obedient  
humble Servant

Benjamin Coleman

Copy of a Letter from the Rev. Mr. Dr. Wilson  
Rector of Spanish Town in Jamaica to the  
Dr. Wilson dated June 20. 1742.

Dear Sir

Your kind present of Books came safe to hand about three Weeks ago, & the particulars in your Letter shall be punctually complied with. Your venerable Father is pleased to call his Instruction for the Indians an *Epistle* only, but believe me, Sir, I have not seen any thing so plain, & well adapted to the End for which it was principally wrote, as well as for the lower Class of White people, who are extremely ignorant. I have been often afraid that too many amongst our own people are only Christians in Name; But after the Societies have dispersed this excellent Tract of your Worthy Father, in such an extensive manner, as I hope they will, every person who will be at the pains to read it, will be able to give a Reason for his faith, & from viewing our Holy Religion laid down in its native purity & Simplicity, see the amiableness of its precepts, & the absolute Tendency the practice thereof has both to their present & future Happiness.

I must now beg leave to mention an Affair to you of that Importance, which I humbly conceive may well deserve the Attention of the Society for propagating the Gospel, & also of the Government. The Muskato Indians have wrote to our Gov<sup>t</sup>. to send over a clergyman to instruct them in the principles of the Christian Religion; these people have, ever since the Conquest, been absolutely independant of the Spaniards, & for some years last past have declared themselves Subjects of Great Britain, & have frequently sent over to our Gov<sup>t</sup>. persons as Ambassadors, to keep up a Trade & friendly Correspondence with us.

There are several English men reside among them, one of them, a sensible person, I have lately conversed with, who assures me, that they have a great Friendship for the English, & that they desired to be united with us, both in Religion & Government.

Several



Several of these people, & also the Darien Indians, promised to assist, & a large party were actually on their march, to join the General & our Governor, in their intended expedition to Panama, from whence you will easily perceive Political Reasons, as well as Religious motives, why an Affair of this Importance, deserves most serious Consideration; & that a grave, Discreet & Clergy Man ought to be sent amongst them, & supported with a handsome Competency from Home; I need not say, how much will depend on the Behaviour and Abilities of the first Missionary sent there; on which A.C.T. I was very glad, that two persons who offered here did not go, as I thought them very improper persons, to be sent on so serious & weighty an Errand.

As to the Conversion of the Negroes (a Work much to be desired, but very difficult to be accomplished) I think the first Step to the making any considerable Progress that way, would be for his Majesty & the Privy Council, to send orders to the Planters to promote it, by allowing their Slaves proper time, & permitting the Clergy to instruct them in their Duty to God & Man. And what would forward this blessed work, and indeed a general Reformation in all Ranks, would be a Governours hearty Concurrence, by encouraging the Clergy, & supporting them under the many Difficulties they would unavoidably meet with in the full Discharge of their Duty. For as matters stand at present, the Negroes are so absolutely in their Masters power, that a Clergyman has no right or Authority to go into a Planter's Estate, to instruct or baptize any of his Slaves, without his express desire & consent, which I am afraid few of them would be disposed to grant. The Spaniards & French baptize all their Negroes immediately upon their landing, & train them up afterwards in the Principles of their Religion, & I am credibly informed, that they are much better served by their Slaves, than their Neighbours, who neglect to teach them any Religion.

(55)  
A Deity, A future State, & to do as they would be done  
is, what most of them, have some Notion of, & their Minds  
in general are not so bad, as they are commonly represented  
to be. I have baptized several Adults, after I had instructed  
them in the Principles of our Holy Religion, but never  
otherwise. Pray excuse the Indigested Hints I have  
given you, I shall be more particular by the next Ships  
in answer to all your other Enquiries. I hope many  
more of your Good Father's excellent little Book will  
be sent over to us, for our own People are in great  
want of proper Books for their Instruction  
I am, with great esteem Dear Sir

Your aff<sup>t</sup> & obliged friend & humble serv<sup>t</sup>

J. S. A.

P. S. Your Father's Preface, & the Admirable Extracts  
from My Lords of Gloucester's & Oxford's Sermons pre-  
fixt to the Book, are extremely well calculated to  
do good amongst our Planters &c. & I hope they  
will have their due weight, & I wish the Book was  
in all their hands.

Extract of a Letter from  
the Rev. M<sup>r</sup>. Pinderson at  
Proton in N. England  
29. Sep<sup>r</sup>. 1742.

To M<sup>r</sup>. H. Newman  
Dear Sir

The Infant Church of England in  
this and the neighbouring Towns, under my Charge,  
for near Two Years past, has Waded thro' abund-  
ance of Obloquy and Reproach: because averse  
to that surprizing and bewitching Spirit of  
Enthusiasm; which has in those Towns been  
donn all before it; and I think is attended with  
the inspiration of Evil Spirits as has been in  
some cases by all acknowledged.

Not



Not long since one Jewell preached at a Meeting not 50. Rod from my house, and during almost the whole of his performance, three Women prayed, and exhorted, (one with her Cap torn off and her hair about her face) to the Admiration, and astonishment, of abundance of People. I have seen myself 14. or 15.

Indians apparently in the most racking misery and Distress; only by the Exhortation of a poor illiterate young fellow. The Indians have now this power of charming among themselves, and some have been in this miserable State probably a hundred times by the Presbyterian Teacher in this Parish; a young Woman has been struck seemingly dead, and continued in a senseless and speechless condition above 30 hours.

At this time of Darkness and Delusion, to receive so kind and gracious a present of good Books from the Hon<sup>ble</sup> Society for the Promulgation of Christian Knowledge; was the most seasonable Refreshment to me, and very useful to those under my Charge: who join with me in our most grateful acknowledgments for so seasonable a Blessing. There being probably scarce any part of the Christian World where good Books are more needed, and the needy less able to purchase them than this part of N. England. 3 Doyls of Common prayer Books I have purchased, and sold at Prime cost, on given according as people were able, or not able to procure them, and yet many more are needed; and I would humbly desire that Hon<sup>ble</sup> Society to send me 1 Doz. with Tate & Brady Psalms, as soon as may be, and receive the Money for them out of my next Lady day Bills of M<sup>rs</sup> W<sup>m</sup> & Thos. Fryer Treas<sup>r</sup> &c.

Good, to the Darkness, & <sup>Enthusiasm</sup> Superstition seems greater than that of Paganism according to the caution of our Saviour take heed that the Light that is in you be not Darkness &c.

As God of his abundant goodness has put it in the hearts of many in our Nation, to unite their Endeavours to promote ~~their~~ Knowledge & Virtue among their fellow men, in almost every part of the World. May God long preserve them to promote his Glory & Worship and men, and then receive them to the great Kingdom which is reserved for them, who have followed the Lamb when he was doing good while he was upon Earth.

Dear Sir  
Yours & the Spirit's Real & true Friend  
and Servant J. Burdett

M. Vernon

Extract of a letter from  
J. Vernet at Geneva  
dated 11. Nov. 1742.

Sir

I sent Mr. Le Cointe some Copies of a Memoir, which, with this letter, he has the Honour to present to you; it is an Information about the Establishment & Designs of a Society formed here after the Model of that in England for promoting Christian Knowledge into which you have procured me the Honour to be introduced. Our Society confines itself to that which concerns the true Christian Instruction of our Youth. I hope you will see with joy this good enterprise visibly accompanied in this place - with the Blessing of God.

As a Member of & Secy to that Society I had taken care to inform the Pious Mr. Newman who too when living had the goodness to let me receive the Accounts of what was printed in the Name of the Illustrious Society to which he was Secretary. I have been informed of his Death without knowing who succeeded him. Therefore, Sir, I take the Liberty to beg you'll send two Copies of our Memoir to the present Secy succeeding Mr. Newman & make 'em acceptable to the Comtee of your Society as a Homage ours pays 'em & as a fraternal Communion. to receive your good Counsels in hopes that so many pious persons who shall be informed by You of our enterprise may join their prayers with ours to draw upon us the blessing of Heaven. I have the Honour to be with Respect & Gratitude

Sir

Your very humble & very  
Obedient Servant

J. Vernet.

Read 4. Jan'y. 1742/43.

(24)

The following Copy, being the  
Preamble to the Subscription Roll for  
the Royal Charity Schools of St. Ann's  
Kew Green, was inclosed in Mr. Appleby's  
Letter dated 11. Jan'y 1742/3



Whereas, notwithstanding  
the opposition given of late to Publick Schools of  
Charity, occasioned sometime by an Abuse of Trust,  
but more frequently by the ungratefull Returns of  
wicked and incorrigible Dispositions: Yet it is man-  
ifest to any considering person, that greatly manifest  
are the Benefits, accruing from such Schools, when right  
manag'd, both to the Giver and Receiver: To feed the  
Hungry, Clothe the Naked, and instruct the Ignorant  
in their Christian Duties, be glorious & Godlike ac-  
tions in the One, and comfortable Salutary Blessings to  
the other. And Whereas The R.<sup>t</sup> Honourable  
Dorothy Lady Capel deceased, truly sensible of  
this, did by her last Will devise part of her Estate,  
called Perry Court near Faversham in Kent of the  
Yearly value of One Hundred and five pounds, to  
Trustees and their Heirs for the Endowment & Support  
of Twelve Charity Schools therein mentioned, & did  
also intend & order that a School when set up in this  
Hamlet (where she delighted to Dwell) should be one  
of the said <sup>Schools</sup> to be endowed, and that till such School  
should be set up and Established, the Proportion due  
thereunto according to her Will should be annually applied  
to the placing out Apprentices such poor Children of  
this Hamlet, as had been educated in one or other of  
the said Schools: And Whereas this Direction  
was punctually observ'd for near twenty Years by placing  
out several Boys Apprentices that had been educated  
in the Charity at Brentford Butte in the County of  
Middlesex, one of the said Schools, but now can be  
observed no longer, for that there has not been since  
the Year 1739. any poor Child educated in that  
or any other of the said Schools, & therefore  
of the Children of the poor of this Hamlet are,  
or can at any time hereafter for ever be capable  
of partaking the Bounty of their noble Benefactress.  
To remedy therefore this inconvenience & to prevent  
the total Loss of so great a Benefaction to the poor

have this Day resolved by the Blessing of God to  
up & support with their best endeavours a School  
for Boys & Girls in this Hamlet according to  
the Directions of the said Will, & as it is to be hoped  
to the glory of God, & the good of Mankind.  
And therefore we whose names are hereunto  
subscribed do agree to pay yearly at four  
equal payments, during pleasure, into the  
hands of Mr. John Green elected Treasurer  
of the said School the several sums  
respectively set against our names towards  
the setting up & supporting two Charity Schools  
in the Hamlet of Kew & Chapelry of St.  
Ann's Kew Green in the County of Surry for  
instructing poor Boys & Girls in the knowledge  
& practice of the Christian Religion as  
profess'd & taught in the Church of England,  
is also in Reading, Writing, Casting Accounts, plain  
Work & other Necessary Qualifications to  
fit them out for family servants, and  
Apprentiships in any handycraft or other  
Trade or to husbandry, & to bind them out  
Apprentices accordingly, so as to answer  
the Design of these Charity Schools in general,  
and in particular the Intention of the  
Lady above mentioned & her Noble  
Benefactions to this Hamlet.

(201)  
Dr. m

Kew Green

11. Jan'y 1742/3

I can with great pleasure acquaint  
you that 2. Charity Schools have since the 1<sup>st</sup>  
Instant been opned here for the poor Boys &  
Girls of the Inhabitants of this place ten  
of each Sex It is done by voluntary Subscrip-  
tion & the Children are to be clothed  
educated & when qualified bound out

Apprentices



Apprentices to Trades or Husbandry or for  
family Servants in Gentlemen's & others Houses  
a Method is thought of usefully to employ  
without any the least Impediment or hindrance  
to their Education, an Experiment will speedily  
be tryed here & when it is come to maturity  
shall with equal pleasure communicate  
it to you to be laid before the Society.

+ His Royal Highness the Prince of Wales has  
been pleased to order the payment of ten  
Guineas a Year out of his privy purse for  
the Boys & Her Royal Highness the Princess of  
Wales five Guineas a Year for the Girls (mod-  
rata durant) the Roll is next to be laid before  
the Duke & afterwards before the 2. Elder Princes  
who I make no question will concur with our  
beloved Prince & follow in some Degree his generous  
example & that being finished cannot fail of being  
compleated by the poor happy Inhabitants of this  
beloved delightful place & I hope the Society will  
allow the Title we assume to ourselves of Stiling  
these Schools - The Royal Charity Schools of  
St. Anns Kew Green. for some further light  
into this Affair I send you here with a Copy of  
the preamble to our Subscription Roll. All

I desire in return for these glad tidings is that  
you will be pleased to interceed with the Society  
bestow one of their Dackets upon these Schools  
abounding with those useful Tracts as are most proper  
for the Education & Genius of the Children & the  
Instruction of their Masters & Mistresses I cannot  
better conclude than with one of the first Lines  
I learnt at School Amor omnia vincit. I am  
I am as when I was your Brother Secretary

Yrs M<sup>r</sup> Newman  
in Bartlett's Buildings  
Hobart

Your Most assured humble  
servant

Chris. Appleby

Copy of a Short History of the  
Mission in Greenland sent from  
Tranquebar in M<sup>r</sup>. Dal's Letter of  
2<sup>d</sup> of Feby. 1742/3

(708)  
The Reverend M<sup>r</sup>. Hans Egede, being a  
Minister of the Gospel in Norway found within  
himself since the year 1708. a great Propension  
to Preach the Gospel to the Heathens in Greenland  
and found approbation with the Bishops in Bergen  
and Dronthorn.

In the year 1710 he left his Station in  
Norway with his wife and four Children, and  
Departing from thence he went to Bergen, and  
in the year 1719 to Copenhagen, and offered to the  
King a proposal about a Mission in Greenland

In the Year 1721. he obtained in Bergen a  
Ship to Traffick in Greenland, which set sail the  
3<sup>d</sup> of May 1721. and Arrived in Greenland the 3<sup>d</sup>  
of July. His wife and Children followed him  
thither.

A Factory and together a Mission was  
established on 64 degrees near the River Baal,  
Bal, or Bel, named good hope.

In the year 1723 he got a Fellow Labourer,  
and in the following Years more.

The Language of the Greenlanders was  
very difficult to learn, not having the least  
affinity with any language of Europe, being, as  
it seems a sort of Urolican.

After having made themselves Master of  
the Language, they Baptized the Children of such  
Parents as shewed a Willingness to embrace the  
Christianity: as for the Old the Missionaries did  
very much Scruple to confer the Baptism on them,  
for fear the Christianity might not be deep enough  
rooted



rooted in the bottom of their heart: afterwards they have captured some good natured people.

The Missionaries and the people of the Factor must be provided with food from Denmark, because they cannot have Fowls, Fishes and Reindeers or Reindeers in Quantity; and they cannot eat Sea dogs as the Greenlanders.

No Grain can be ripe there; Grapes they may have in small quantities to feed any cattle brought thither from Denmark: Some times there is a want of Firing.

The Sun is not to be seen in Greenland from the 30. of Novem<sup>r</sup> till the 12. of January.

In the year 1734 another Factory and Mission was established on 69 degrees in the Bay of Disco, which they named Christians hope.

In the same year returned the young Mr. Paul Egede from Copenhagen as Missionary, whom the Father had sent thither to Study Divinity in the year 1728.

Before the young Mr. Egede left Greenland the Father had composed a Grammar for learning the Language, and translated the Catechism and Gospels for the Sundays, with the assistance of his Son who from his youth had conversed much with the Greenlanders.

Mr. Hans Egede departed from Greenland after having obtained leave, and went to Copenhagen in the year 1736, where the King has made him Superintendent of the Missionaries he carried the Corps of his Wife along with him, who died the year before.

Mr. Paul Egede, being Missionary in the Bay of Disco, improved the Catechism prayers and Hymns, which his Father had translated, and translated more Hymns; He composed a Dictionary in Greenlandish and Danish; He translated the first and second book of Moses, and the Gospel of S. Mark, together with the new Catechism of Mr. Pontoppidan.

Pontoppidan. M. Paul Egede left Greenland  
in the Year 1740. both of the Missions being provided  
with other Missionaries: He gives for reason the  
weakness of his Eyes.

Because the King is not willing to oblige  
the Missionaries to stay in this Cold and Barren  
Country for the Space of many years or their Life  
time, he has established a Seminary of Missi-  
onaries in Copenhagen, to get a fore taste in  
the Language before they are sent thither.

Read the 13. Sep. 1743

Henrico Newmann

Vir prænobilissime,  
omni honore prosequende Tautor,

Epistolam Tuam, Vir praestantissime,  
quam die XXI. Julii Superioris anni, Illustris  
Societatis Vestrae nomine scripsisti, die VI. Octobris  
mihi exhibuit M. Michaelis, ex Anglia rediens.  
Addideras ei fasciculum librorum, qui mihi  
admodum grati sunt; et de quibus non minus,  
quam de Vestrae Instituti nostri recordatione  
benevola gratias ago. Est illius idem etiamnum  
Mater, quod ad huius Summam attinet, ac descriptus  
in Summaria illa Relatione castat, cuius vobis  
Manitius anglicam reliquit Versionem. Peregrina-  
torum nostrorum Senior anno MDCXXXIX. ad  
alia se transferat negotia; Manitius vero et novus  
ejus socius, Steph. Schultzius, a theologia regiementi  
mihi



michi traditus, peregrinationem hucusque continuavit.  
Ille etiam in Russia fuit, et cum Bajero, Petropolitano  
Professore, qui postea demortuus est, et aliis amplificationis  
regni divini Studiosis viris, meo nomine, consilia  
contulit de ea Instituti nostri parte, quæ ad instillan-  
dam Muhammedanis cognitionem Christi spectat,  
cujusque in Russia et vicinis ei regionibus adhuc  
valde impeditus progressus. Binis illis peregrinatoribus  
subinde adjungo tertium, ut uno ab Institute discede-  
te, præsto sint nonnulli, ex quibus eligi possit, qui  
in illius locum succedat.

In unum partim Judæorum, partim Muhamme-  
danorum, Scripta vulgare pergitur. Inter illa, quæ  
hebraice edita sunt, præcipuum est Luca Evangelium,  
notis instructum, eadem lingua expressis. Judaicoger-  
manico sermone, qui Europæis, Judæis notissimus est, totum  
excudimus. Novum Testamentum præter historicos libros  
Veteris Testamenti, Psalmos et Salomonis præcebia;  
quibusdam novi Testamenti libris explicationem curare  
adjiciendam: præterea alias Inscriptiones, eodem idiomate  
vestitas.

Arabice vulgari Matthæi Evangelium, Acta  
Apostolorum, Epistolæ ad Romanos et Hebræos, Thomæ  
Hempstadii libros de imitando Christo, et Gratiani de  
Veritate Religionis Christianæ opusculi partem;  
dictis novi Testamenti libris vocales et reliqua recte  
lectionis adminicula addita sunt, quæ partim vulgi  
Muhammedici ubique, partim doctiorum Sectæ hujus  
virorum, cætera regiones, in quibus arabicus sermo  
popularis.

popularis est, degentium, proscere imperitiam, variis  
innotuit experimentis.

Aucto nuper Persici litteris apparatus  
typographia nostra arabico, versamur nunc in  
publicando Luca Evangelio Persico, et Refutatione  
Alcorani Indostanica, quam ante Anni huius finem  
nos absolutura esse speramus; edidimus jam  
catechismum, Indostanice scriptum.

Numero proselytorum catante haud exiguo,  
eoque augescente, Princeps Hassodarmstadensis  
in regia sua domum illis dedicavit, redilibus aditis,  
in quam bona illorum pars recipiatur, donec bene  
instituti ad certum vitae genus sequendum dimitti  
possint, optamus, ut alii princeps, majoresque civitates  
exemplum imitentur.

Plura recensere possum, sed labor auctior, qui  
michi incumbit, narrationem cogit absumpere; idem  
etiam in causa est, quod tam. Tero ad humanissimas  
Tuas litteras responderem; quod ut in bonam accipias  
partem, et Tuo me favore dignari pergas obsecro.  
Tuo tempore Supradictae Relationis summaria  
continuationem, quamprimum typis exscripta fuerit,  
Submittam. Ceterum Submisse Quam precor, ut  
illustri Societati Vestrae consiliis ac inceptis omnibus  
felicem, et ecclesiae utilissimum Succesum largiatur,  
ac ejus etiam benevolentiae me, conatusque meos  
beniae commenda.

Vir prae nobilissime,

Tuus

omni observantia

Jo. Henr. Callenberg.

Hala, die XXVII. Nov.  
1743.



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To the Society for  
Promoting Christian  
Knowledge.

Extract of a Letter from the  
Rev. M. Parfett at Rochester  
13 Decem<sup>r</sup> 1743

ms  
Having of late years not being so constant  
in my Correspondence with the worthy Society for Promot-  
ing Christian Knowledge, it may be necessary to make some  
Apology for myself in order to avoid the Imputation of  
being weary in well doing. But the Chief reason of my  
Silence has been the want of Substantial Matters, which  
has happen'd since I left the Parish of Strood near this  
Place whilst I was Minister there, and before I had  
the pleasure of frequent Occasions of discharging the  
Duty of a Corresponding Member. However (I thank  
God) I am not now negligent in my present Care,  
but still endeavour, as much as ever, to pursue the Design  
of the Society in them, and in the Neighbourhood to the  
utmost of my Power.

I often consult Mr. Blackwell's excellent Scheme  
of Parochial Government, and heartily wish his  
Proposals could be effectually executed in mine and all  
the Parishes in the Kingdom. Great difficulties will  
sometimes fall in the way of the most zealous, and  
prudent well-wishers to such Designs; yet such of his  
Articles, as I find practicable, I bestow Care upon,  
particularly that of Catechising, which is done constant  
all the Summer with very comfortable Success.  
Having no School of any Consequence, I am Obliged to  
a little previous pains to qualify the Children, and I  
think not only they, but my Congregations cannot

be greatly edify'd by our method in this important point.  
I have been formerly (with the constant and most  
generous Assistance of the late Mr Tolson) instrumental  
in erecting several Charity Schools (many of which  
succeed prosperously to this Time) and have often  
attempted it in one of my <sup>parish</sup> Parishes; but hitherto without  
Success.

I wish every Clerk of a Parish was capable (if  
not in a low degree) of being Master of such a School.  
If he was so and a proper School Room could be  
provided (which might be over most Church Porches  
at a small Expence) and without the least inconvenience  
I think few Parishes might be without a Charity  
School; whereas now great Ignorance prevails for  
want of them. And I advise, that any Objection should  
attend the Teaching of Poor Children to write, since it  
may often do them good, and never any hurt.

A poor man by his Industry, good Behaviour,  
and Prudence is fit to be a Woodman, Lockyer, Clerk  
of a Parish &c. &c. &c.; but is frequently oblig'd to be put  
by for want of being able to keep an Account. He is  
sometimes by his Care and Diligence capable of renting  
a small Farm, and then soon becomes a Parish Officer &c.  
and how ill Parish Affairs are manag'd for want  
of this Qualification most Country Clergymen can witness.  
Perhaps poor ignorant wretches may be most easily  
made a Sort of Slaves of, and for that reason best  
lik'd by their Egyptian Taskmasters.

There is another idle Complaint ag't Charity  
Schools, that arises from a Supposition of want  
of hands to till the ground &c. but notwithstanding  
I have lived in several Counties, and been acquainted with  
many considerable Farmers in each, yet never heard this  
Objection once made by any of them. According to the  
best



best of my Observation they always seem rather to beg  
than want; and one may go into Twenty Parishes before  
a poor Lad may be properly disposed of that way.

But the only material Objection, that I ever heard made, is with regard to Childrens not being employ'd in any sort of Work during the considerable time, they are at School. But I believe this is in some measure removed, and might still be more so, if Charity Schools (wherever is possible) were annexed to workhouses. By this means many difficulties relating to this Article would be intirely removed, and many Conveniences secured in their Room. Please to see y<sup>e</sup> last Article of my State of the work house at Strood in the Printed Acc<sup>t</sup>. of Workhouses, Page 40, 41.

I beg pardon for this freedom in communicating my Thoughts to Gentlemen of much Superior Wisdom &c; but I hope it will be imputed to my intire good will to their great Designs. And I must humbly beg, that the same Construction may be put on the farther Liberty I am going to take, viz of recommending The Rev.<sup>d</sup> Mr Christopher Beeche Vicar of Kings Teynton near Newton Bushell Devon to be a corresponding Member. He is a very worthy Gentleman and will pursue the great Ends of the Society with all possible Zeal, and Discretion. But as he is well known to our worthy Arch Deacon, the Rev.<sup>d</sup> D.<sup>n</sup> Donne, neither mine, nor any other Testimony is wanting on this Occasion. This is instar

Mr. Donne has been so kind to put into my hands some of the Occasional Sermons for which I thank him, and the Society; and I sh<sup>d</sup> be glad to be oblig'd with such a Packet as I w<sup>d</sup> be favour'd with, - to be sure I shall make the very best use of it.

To Mr. Tho. Broughton

Copy of a Letter from the  
Rev. D. Thomlinson at  
Whickham, <sup>in</sup> Northumberland  
16 February 1743

Dear Sir

(201)  
The unwelcome News of the Death of  
my good friend Mr. Newman who was much valued  
and much lamented by all his Correspondents was  
brought me by the Weekly Newspaper: but I could  
never learn who succeeded him as Secretary till  
the good Bp of Gloucester favoured me with the Bp  
of Oxford's last years Charity Sermon. By the  
help of which I have collected six Guineas for  
the East Indies, which is more by half, than  
I was able to do for two years before!

Tho' I have been Silent I have not been  
unmindful of that Charity nor of my promise in a  
Letter of the 10<sup>th</sup> of June last to Mr. Newman of  
20 of my own; but not despairing of adding to  
that, I defer sending it till April or May next,  
I have been more unsuccessful in Solliciting that  
Charity than any I ever engaged in before, and  
among the Causes of my want of Success, I begin to  
think that the want of some of those good Sermons  
was the greatest.

I am now in the 76<sup>th</sup> year of my Age,  
have been blind near eight years, and goes no  
withor but to the House of God, which tho' it was  
in the year 1711 (when my Predecessor D. Graham  
died) in a sorry Condition cover'd over with  
Green



Green Mould is now Ceiled and beautified, Adorned  
with Galleries and a handsome Chancel, and the  
Altar and Pulpit enriched with such Ornaments  
as no Country Church that is not in a Market  
Town can equal or succeed. When I had got thro'  
my intended Charities and had Adorned my  
Chancel with Sash Windows and a Decent Altar  
Piece &c. I thought to have made a Stand and put  
an end to my public Charities; but meeting near a  
year ago with a melancholy Account of the want of  
a Chapel at Hottenby in Cumberland as moved my  
Compassion, I have built one there with a School  
house annexed which I hope to finish in a few Months  
of which you will have a more full Acc<sup>t</sup> from

Reverend Sir

Yr<sup>o</sup> most Obedient &  
most hble Servant

R. Thomlinson

EXTRACT of a Letter from  
the Rev<sup>d</sup> W. Pasfield at  
Rochester 10<sup>th</sup> March 1743.

(2nd)  
To M<sup>r</sup> Broughton

Reverend Sir

Bishop Bull's Companion to  
Candidates for Holy Orders is an excellent & very  
useful Tract and Worthy of its Place in the  
Catalogue and I hope there will be soon a New Edition  
of it. I have formerly dispersed many of them for  
the Society, and, I believe, with good Success. And  
were I able, I would constantly furnish Tutor

in the Universities with Numbers of them in  
Order to be presented to such of their Pupils,  
as were intended for the Ministry. And perhaps  
such a Method (not capable of any but a good  
Construction) might induce the Professors by proper  
Lectures (some of the last they are to read) to  
recommend this Subject to their Pupils, as of the  
highest Importance. And by this means young  
Gentlemen would certainly come into the Country  
with deeper Impressions on their Minds, & such  
a solid Sense, of the Pastoral Office, as would  
have a very powerful Influence on their Conduct,  
and all their Ministrations. This appears to me  
as a Cardinal Point, on which the Promoting  
Christian Knowledge in Country Places very much  
depends; especially as one Clergyman without this  
due Sense of his Office is continually doing disservice  
and renders all his Labour of his grave, &  
serious Neighbours less effectual. I beg pardon  
for mentioning this Affair, but as it seems to  
me of the greatest Consequence, I hope the Society  
will be pleas'd to excuse it. —



67  
Vir Reverende

Etsi Illustram Societatem, quæ de propaganda Christi cognitione Nomen habet, omni officio atque observantia debita, ut antea semper, prosecutus hucusque sum, consiliumque animum ei deditissimum per litteras declarandi jam diu agitavi: tamen, quominus exsequi propositum potuerim, varia prohibuerunt. Partim enim crebrior valetudinis infirmitas, partim alia, quibus præsens vita obnoxia est, molestia, variique casus, qui in opere Domini me subinde sollicitum habuerunt, in causa fuere, cur neque ceteris in rebus, neque hac in parte mihi ipse satisfecerim.

Quando autem in eo ipso fui, ut huic oneri silentio finem quem dudum optari imponerem, tristis mihi nuntius adlatus est de morte B. Henrici Newmanni, qui modo laudata Societati operam suam in litterarum commercio per annos multos fideliter navavit. Cujus obitum tum ob singularem, quo me semper complexus est, favorem etque benevolentiam, tum ob multa ejus in Missionem Danicam merita, tum vero praecipue ob jacturam, quam Inclita Societas una cum Missionibus Anglicanis hac in re fecit, graviter fere. Unde facere non possum, quin Illi Societati dolorem meum  $\epsilon\upsilon\eta\pi\alpha\delta\chi\omega\varsigma$  steter.

Posteaquam autem certior factus sum, Te, Vir plurimum Reverende, illius in locum surrogatum esse, mearum partium esse duco Tibi hoc nomine vehementer gratulari, necessariasque animi et corporis vires ad hoc arduum munus a Deo adprecari. Qua occasione simul majorem in modum Te oro

ut beati Antecessoris Tui benevolentiam in me,  
studiumque in Missionem Danicam continues.  
Ego vicissim omnia officia, quae quidem a me  
prosequi possunt, uti Ill. Societati ita et Tibi  
latus offero.

Quum igitur praesens Status Missionum,  
quae laudabili cura et providentia Ill. Societatis  
Madrasii et Cudulurii instituta sunt, ansam  
mihi praeberit, cogitationes meas de felicius  
promovendis caritatem incrementis subindecandi, etiam  
atque etiam abs Te, Vir plurimum Reverende, peto,  
ut Ill. Societati eas exponere ne graveris.

Posteaquam videlicet Rev. Schultzius,  
nactus ab Ill. Societate veniam, deposito Missio-  
narii Madrasiani munere, Europam repetit,  
(quem etiam nate Danica Massiam nuper  
appulisse rescivimus) Missionarii Franchenbariensis  
jussu Collegii, Danicae Missionis curam agentis,  
uni ex Collegis suis demandarunt, ut Madrasii  
interim res Missionis curaret, donec Novi Missionarii  
ex Europa eodem ablegati accederent. Et vero  
communi reliquorum consensu ad Subeundum hoc  
vicarium munus constitutus Rev. Fabricius, qui  
pridem jam pridem de Madrasium contulit. Qua  
de re tanto magis laetor, quod Ill. Societati a  
Franchenbariensibus (qui illi multis nominibus  
obstricti sunt) hoc officium prestari potuit,  
quanto magis mihi de illo, quem modo nomina-  
vi, Missionario constat, nec fidelitatem ei nec  
ceteras, quae ad hanc provinciam ornandam  
requiruntur, animi lotus deesse. Namque et  
ipse cum talem, quum apud nos degeret, cognovi



et reliquorum collegarum eius unanime suffragio  
idem testatur. Unde Sperare licet, multum adia-  
=monti ipsum Missioni huic, Summo Numine  
fortunante, epe adlaturum, dummodo Submittatur  
novis operariis ei justo tempore Succurratur, qui-  
=bus ille, simulat. Tamulice lingua, quantum  
satis est, periti fuerint, totam securam tradere ac  
relinquere possit. Idem enim Rev. Fabricius in  
iis, quas ad me debet, litteris significavit, magnopere  
se in votis habere, ut primo quoque tempore novi,  
qui sibi Succederent, operarii mitterentur. Immo  
persuasum ipsi fuit, eosdem novissimis navibus  
iter jam ingressos India appropinquare, tum quod  
vixariam tantum administrationem ad tempus  
ab ipso suscipi videret incluta Societas, tum quia  
Danicum Missione Collegium desertis Verbis ipsi  
injunctis, ut Statim post adventum novorum  
Missionariorum Franchenbariam repeteret.

Unumvero quanquam mihi innuit, Ill.  
Societatem Superiori anno consilium summi Missiona-  
rii Anglicanis eo aperuisse, ut, decedente Rev.  
Schultze, Rev. Guistius Missionem hanc susceperet,  
Franchenbariensis autem Missionarius Ludulurii ad  
tempus commoveretur, quo Rev. Kierandor ejus  
institutione in Tamulorum lingua, si opus esset, ut  
posset: tamen pericertum est, an Rev. Guistius,  
utpote tum, quum naves cursum Europam versus  
ingererentur, ex morbo (quo per duos menses et amplius  
perante Rev. Kierandro, decubuerat,) nondum  
restitutus adhuc in vivis sit, aut sub eodem tempore  
non adeo infirmus fuerit et debilitatus, ut mandata  
Ill. Societatis mature gerere non potuerit. Sper-

ceste ad me aliquando perscripsit, se suis viribus  
hac in parte ita diffidere, ut onus Missionis Madra-  
ana suscipere dubitet, si illius loci quaedam inopi-  
ta incidere mutatio, qua alius cujusdam operam  
postularet. Et omnino satis seum excusare hac in  
re tam afflictam valetudo videtur, quam, si totum  
onus ipse soli imponeretur, non credibile est, alteru-  
tum iri, sed verendum potius, ne opinione citius  
prorsus prostrata succumbat. Quamobrem Superiori  
anno idem ille a me petiit, ut Illi Societati pro-  
ponerem, e re Missionis fore, si unus et alter, qui  
succedere etiam Rev. Schultzio posset, si non  
Madrasium, saltem Cudalurium mitteretur.  
Iam vero, quum non aliis ad vicas Schultzii  
suscipiendas electas sit eligere potuerit, quam  
supra memoratus Rev. Fabricius, minus sane  
probabile est, hunc eo fine Cudalurium petisse,  
ut se duce quasi et Magistrum Rev. Kiernandro  
praebere, cum quo eodem tempore in Indiam  
peruenit. Itaque omnino verisimile est aut Rev.  
Fabricium hodie ipse Madrasii, duobus Anglicanis  
Missionariis Cudaluri adhuc subsistentibus aut  
Rev. Geistero, (si in vivis tunc fuerit,) Madrasium  
profecto, solum Rev. Kiernandrum Cudaluri reman-  
sisse.

In priori casu Illi Societas, me non monente,  
facile, perspiciet, quam necessarium sit, ut novi  
submittantur ministri, qui Rev. Fabricium vicario  
labore satis quidem gravi levint; id quod etiam  
Collegium Missionis Danicum pro certo expectabit.  
Sin autem posterius fuerit, etiam atque etiam rogo,  
ut Illi Societas considerare dignetur, in hac tanta  
Rev.



Rev. Quistori imbecillitate non posse cum ratione  
spem concipi, fore, ut multum Madrasii efficiat, per  
sertim si agere ad rem nec sine metu adductus fuerit.  
Quando venim Ludovicum inde ea eo tempore, quo solus  
ibi fuit, nulla tunc existente ecclesia curam specialem  
demandante, propter defectum adiutoris nihil aut  
certo parum ab eo effectum est; quid quaso in altero  
loco sperari poterit, ubi jam collecta ecclesia per se  
sola multum cura, sudoris, viriumque summo plus  
desiderat, quam ipsiusmodi quaedam ecclesia in Europa,  
quia Christianis doctrinis adhuc magis magisque imbu  
debet.

Quod si deinde ad hanc ipsam curam aliorum  
negotiorum molas accedit, si litterarum commercium,  
si alia res, quae in tanto opere non possunt non  
cumulari, procuranda, si, quod fere caput est, Evan  
gelium gentibus annuntiandum: verendum omnino  
est, ne aut abjecto animo tale onus exequere discipiat,  
opinionem citius eidem succumbat; praesertim quum  
jam multis documentis constet, ipsi solenne esse,  
difficultatibus, quae in capeffendis negotiis se obiciunt,  
minis affici atque angere, id quod corporis imbecillitate  
augeri notum est. Accedit, quod in peregrino et  
paganis superstitionibus immerso solo homini,  
aliorum consuetudini, excitationis et adificationis  
plena, adueto, tedium et agrimonia facile aderiri  
possit. Quantum autem res Domini inde captura  
sit detrimentum, si operarii cuiusdam in tam  
gravi statione animus fractus sit et prostratus,  
id tam facile ad intelligendum est, ut ampliore  
declaratione merito supersedeam.

Sae autem hoc, quae jam dixi, non esse

metuenda; dubito tamen, an consultum sit, in  
unius hominis humeris tanti operis molem reponere,  
quia hic, praesertim quam minus robusta corporis  
constitutione gaudeat, variis modis in obsequio  
munere impediri, aut praematura etiam morte abripi  
potest: quo in casu, quum ob tantam locorum inter-  
capedinem succurri illi non posset, futurum esset,  
ut tenuia illa, quae forte posita sunt, fundamenta  
prorsus disjicerentur, multoque plures difficultates  
exhiberet nova quasi Missionis institutio, quam  
instituta conservatio et amplificatio. Iam vero in  
utraque Missionem, posteaquam haec mutatio facta est,  
certo sensu nova periodus incipit, et plus Spei por-  
tenditur, quam antea unquam, quum Madrasii pra-  
ecipuum illud obstaculum, animus scilicet Rev.  
Schultzii ad discordias premior, sublatus, nec  
novorum Missionariorum legationem, ut olim, impe-  
diturum sit; etsi utique optandum erat, ut discessu  
Rev. Schultzii tam diu praeviso, jam dudum  
Cudulurium aliquis missus fuisset, qui illi statim  
succederet: quo facto tanto majora adiumenta illa  
Missio ex Missionarii Franchenbariensis praesentia,  
ad novi ejusdem Collegae adventum continuata,  
acceptura fuisset.

Quod autem ad Cudulurium attinet, sane fructus  
non sperandi se prodere coeperunt, ex quo Rev.  
Mierendor, comprehensa uterunque lingua, notitia,  
sociam maximam Collegae junxit, dum praeter unum  
infantem duo adultioris aetatis homines baptismum  
repperunt, preparatioque ad sacrum illud lavacrum  
cum septem paganis adultis instituta fuit.  
Unde Spes non vana adfulget, si huic instituto  
anni



omni ope et consilio Subventum fuerit, Dum si illud  
ad futurum, et in florentissimum. Statum utraque  
perueniat, pro ut illud Manchuanbariensis illius exemplum  
conducit, qua recentium Collegarum, opportune, et  
Missorum, auxilio fulta in tantam amplitudinem  
excrevit.

Quae omnia, postquam a me diu multumque  
pensitata sunt, tandem me impulserunt, ut Illi  
Societati eadem aperirem, et omni, qua par est, obser-  
vantia contendere, ut ipsa itidem ea considerare  
atque perpendere me dedignetur, quum hoc forte  
tempus sit, quo opportunius via caputari possit,  
utrique Missioni Subueniendi, ejusque incrementa  
feliciter, dante Deo, promouendi. Quum autem,  
mea quidem sententia, prior potiorque cura  
Madrasiana debeat, quippe cui in collecta  
ecclesia laborandi, pluresque ad Christum ex  
gentilibus traducendi amplior campus patet:  
Sapientissimo judicio Illi Societatis permulto, con-  
sultumne putet, duos Missionarios primo quoque  
tempore eodem delegare. Quod si fuerit, novitū  
hi, simulac sufficientem lingua notitiam sibi  
adquisiverint, totam curam et Administrationem  
hujusce Missionis susceperunt, ut ad suos  
deinde reverti possent Rev. Fabricius, vel si Rev.  
Geisterus se se jam contulisset, utraque Missio novo  
posset augeri operario. Alterum qua ratione hac in  
utroque Missionis loco omnium optime institui  
possit res, ego quidem ipsorum Missionariorum judicio  
rectissime permitti arbitror.

Quod autem duorum simul Missionem  
proposuerim, id ideo quoque factum est, quia prae-

Statu, quem supra commemoravi, hoc utique regere  
videtur; et quia experientia doctus scio, quam  
severum durumque videatur homini juvare, ita  
ab iis omnibus, cum quibus eo usque consuevit, divelli,  
atque iter tam longum inter peregrinos et ignotos  
transigere, tum autem addiscendae linguae difficultis  
laborem satis arduum et tedium plenum, nullo comite  
et socio, inter ceteras curas solum exantillare.  
Quod si autem duo simul mittantur, tanti mo-  
menti res et facilius suscipitur et felicius susti-  
netur. Quae etiam causa videtur, quamobrem  
Sarrator noster pro sapientia sua divina in  
emittendis discipulis suis idem hoc observavit  
perpetuo.

Equidem valde doleo, solito tardius ea India  
Litteras advenisse, intereaque tempus, quo non  
Missionarii hablegandi fuissent, fere effluisse.  
Optimis autem de Rev. Fabricio sollicitus sum,  
qui quidem, ut supra narravi, quum hoc onus  
subiret, in ea opinione fuit, novos operarios jam  
superioribus navibus adductum iri, sequi adeo  
non ultra novem menses solum futurum esse, qui  
vero jam tres annos integros eorum adventum, ex-  
spectare debebit. Velle facillime fieri posset, ut  
viribus, quibus nullo modo parcat, praemature  
consumptis succumberet. Verum quum Deo  
non placuerit res ita moderari, ut citius ad  
nos litterae perferrentur, tanto magis jam  
necessarium videtur, omni curas in hoc incum-  
bere, ut qui opus Domini in India strenue  
peragunt, sperato auxilio, quo aegre carent, quanto  
cujus recreentur.

Hac



Haec igitur memorata utriusque Missio-  
conditio, pleribus verbis a me haecenus exposita,  
quam primum vacaverit, uberiori deliberatione  
Ill. Societatis subiciatur, omni observatione rogo.  
Mentem meam candide quidem et Sincere, ut  
Officium postulat, expromsi: omnia autem sapienter  
Solertique cura Ill. Societatis, iudicioque gravissimo  
permitto, neque quidquam ei praescriptum volo. Quod  
si re diligentius perfunctus, Ill. Societati placuerit,  
novos quosdam Missionis administratos hinc arripere,  
operam meam diligentiamque non defuturam pollicor: et  
expertus sciam, quam arduum sit negotium, et quantum  
solicitudinis pariat, donec huius Operi homines conqui-  
rant. Sin autem praesens rerum ratio Ill. Societati hoc  
non permittere videatur, paratus sum ex desiderio in  
Anglicanis etiam coloniis cursum Evangelii promovere,  
non modo sumptus itineris de donis, quae, Deo sic  
providente, ad me hinc inde mittuntur sustinere,  
verum ceteris etiam in rebus, quacunque rationes  
potuerit, illius instituti successum adiuvare. Si modo  
voluntas consiliumque Ill. Societatis clarius a me  
fuerit cognitum et perspectum. Spero interim  
habeo, in ipsa etiam Anglia plures huius instituti  
fautores adiutoresque excitatum iri, si, quod valde  
opto, ad plurimum motitiam res pervenerit novorumque  
operatorum delegationis patronis, quos huc usque  
illuc habuit, nobis quoque animus addatur.

Quod restat, non possum, quin Ill. Societati  
hac occasione certiorum quoque faciam, sapienter  
huc usque ex me quaesitum esse, quid spai de  
Bengalica Missionis initis restet, quam multi  
votis caputunt, cui nonnulla etiam munera

his illis destinata apud me observantur. Equidem  
ipse facile intelligo, in presenti de eo potissimum  
laborem esse, ut fundatis jam Missionibus, Deo  
viam monstrante, subveniantur; quod responsum  
etiam illis, qui me interrogaverunt, dedi. Verum  
tamen repetita illa quaestiones desiderium, quo  
studium flageavi, Missionum Anglicanarum  
majora incrementa, quancumque videndi, mirifice  
auxerunt, quod futurum esse persuasus sum, ut  
tunc in isthoc etiam Regno via Evangelio adape-  
riatur; ejus cursui promovendo ipsum D. M. K.,  
cujus causa est, facultates necessarias benignissime  
suffecturum esse, nullum mihi dubium est.

Denique ut his litteris neque te ipsum, Vir  
plurimum Reverendo, neque Te interprete Ill.  
Societatem semper longius, gratissima mente  
me agnoscere adhuc paucis profiteor, tum pro-  
pensam illius in me voluntatem, quam donatis  
mihi libris iterum iterumque declaravit, tum  
varia et multiplicia beneficia, quae in Trans-  
-entariensem Missionem contulit. Insigne  
simul gaudium testor ex felicibus successibus, quos  
Deus Opt. Max. Studio quidem in condenda  
duplici Missionem tribuit, conceptum, quandoqui-  
dem utrumque hoc institutum ad adiuvandum  
Evangelium de Jesu Christo, promovendamque  
salutarem illius cognitionem inter gentes in  
Colonis Anglicanis jam vere fluctuatum fuit,  
majorumque subiectum spem ostendit. Facit  
idem illud benignissimum Numen, ut parva ista  
initia in immensum crescant, ut toti populi pro  
isto beneficio ipsum concelobrent.

Nihil



Nihil addo, nisi ut iterum rogem, ut benevolentia  
Tua me commendatum habeas, et Illi Societati  
salutem officii et reverentiae plenissimam verbis muni-  
muntias. Vale Dabam Hala in Academia Frederi-  
ciana ad d. 14um Decembris Anni 1743.  
Suumum Reverendi Nominis Tui

Observantissimus  
Gottlieb Augustus  
Frankhild. S. Th.  
D. et Prof. P. ord.  
in Acad. Frederic.  
Hala

To Mr. Broughton

Translation of a Letter  
from the Rev. Mr. Professor  
Franch at Hall 14 Dec. 1743

Reverend Sir

Mr. I ever had the greatest Regard & Esteem for the Hon<sup>ble</sup> Society for Promoting Christian Knowledge, and have often had it in my Thoughts to acquaint them by Letter how much I am devoted to them in Service, yet a multiplicity of Business has prevented me. For what with my frequent returns of ill health, and what with other troubles, that this Life is liable to, and a variety of Spiritual Affairs that have lain heavy upon me, I could not acquit myself to my satisfaction in this respect or indeed anything else. But just when I was preparing to put an end to my long Silence (which I had often wish'd to do) I received the Melancholly News of the Death of good Mr. Newman, who was for many years a faithful Secretary to the Society whose Death I greatly lament not only for the singular favour and kindness with which he always treated me, and the many Services he did the Danish Mission; but more particularly for the loss which y<sup>e</sup> Hon<sup>ble</sup> Society and the English Mission sustain thereby. For w<sup>h</sup> reason I cannot but heartily Sympathize with them. But when I heard Sir that you succeeded him, I thought myself oblig'd to congratulate you on this Acc<sup>t</sup>, and I pray God



to give you Strength of body and mind for the  
Important you are engag'd in.

Upon this occasion I earnestly entreat you to  
show me the same kindness, and to serve the Danish  
Mission with the same Zeal as your good predecessor  
did, and in return should be very glad to do all the  
good Office I can to the Hon<sup>ble</sup> Society and yourself.

Since then this present State of the Missions (settled  
by the commendable care and management of the Society)  
have been settled at Madras and (Puducherry) has given  
me an opportunity of declaring my Sentiments, how  
this good work may be most successfully promoted, I  
cannot but once more beg of you, Sir, to lay this before  
the Society.

After Mr. Schultz had quitted the Mission at  
Madras, and obtain'd leave of the Society to return to  
Europe (of whose Arrival at Copenhagen in a Danish  
Ship we have lately had an Acc<sup>t</sup> of the Missionaries  
at Tranquebar by Order of the College (who have  
of Direction of the Danish Mission) appointed one  
of their Colleagues to take care of the Mission at Madras,  
till some New Missionaries should be sent to them from  
Europe. Mr. Fabricius by the unanimous consent of  
the rest was deputed to this Service, and went directly  
to Madras, and has been there sometime. And I am  
so much the more pleas'd that the Missionaries at  
Tranquebar had it in their power to undertake this  
Service for the Hon<sup>ble</sup> Society to whom they are Oblig'd  
on so many Accounts, as I am well assur'd that Mr.  
Fabricius wants neither Integrity nor any other Quali-  
fications for the reputable Discharge of such a Trust.  
For I knew his worth while he lived among us,

the unanimous approbation of the rest of his Brethren testifies as much. Whence we have good reasons to hope (with the blessing of God) that he will be of great Service to the Mission: provided he be relieved in any reasonable time with a supply of Missionaries, to whom he may commit the whole care of it, as soon as they shall acquire a tolerable knowledge of the Tamulian Tongue. And Mr Fabricius too, in his Letter to me intimates that he should be very glad to have, as soon as possible, some other Labourers to succeed him. And he verily believed that some were set out on their Voyage, in the last Ships, and were near India: Both because the Worthy Society intended he should only have the care of it for a time, and because the College of Denmark had expressly injoyn'd him to return immediately back to Tranquebar, as soon as, any new Missionaries should arrive. For tho' I know very well, that the Hon.<sup>ble</sup> Society had, last year, acquainted their own Missionaries with their Resolutions, that upon the departure of Mr Schultz, Mr Guenster should undertake that Mission; but that the Missionary at Tranquebar, should stay some time at Cudalore, to the intent that Mr. Kiernander might, if there was occasion for it, be instructed by him in the Tamulian Tongue, yet it is very uncertain whether Mr Guenster (who at the time the Ships were sailing for Europe was not recover'd of a distemper, which by Mr Kiernanders Account, had confin'd him to his bed, two Months or more) was not at that time so weak and infirm as not to be able to comply with the Orders of the Society. He acquainted



me himself sometime ago, that he very much distrusts  
his own strength in the matter; and was afraid  
of taking upon him the burden of the Mission at Madras,  
lest some unforeseen Change should happen there, which  
might require the Assistance of another Person. And  
indeed his very bad State of Health seems to be a suffi-  
cient reason for him herein; <sup>as</sup> it is not probable will  
be better, if the Weight of the Mission be entirely thrown  
upon him, but we may rather fear will quite break his  
Constitution, and that to some than may be imagin'd; &  
therefore, last year, he desired me to mention it to the  
Hon.<sup>ble</sup> Society, as a thing that would be of Service to  
the Mission, if one or two might be sent, <sup>if</sup> to succeed Mr.  
Schultz, if not to Madras at least to Cudalore; But  
whereas no one or indeed could be appointed to supply  
the room of Mr. Schultz, but Mr. Fabricius, it is not  
at all probable that he should go to Cudalore, to make  
himself a Superintendant (as it were) & Director  
to Mr. Kiernander, who came with him at the same  
time into India. Therefore it is most likely that either  
Mr. Fabricius is now at Madras, and the two English  
Missionaries stay yet at Cudalore, or Mr. Guicist, if he  
was then living, went to Madras and Mr. Kiernander  
was left alone at Cudalore. — If the former be the  
case, the Hon.<sup>ble</sup> Society will clearly see without a hint  
from me, the necessity of their sending New Missionaries  
to ease Mr. Fabricius, of his too laborious Employ, <sup>as</sup>  
is a thing <sup>that</sup> the College at Denmark will certainly expect.  
But if it should be the latter, I most earnestly entreat  
the Hon.<sup>ble</sup> Society, that they would be pleas'd to consider  
that there can be no reasonableness of Mr. Guicist's doing  
much at Madras, under his very infirm State of Health.

especially if he engage in the work with reluctance  
and fear. From the time he was left alone at Cuddeon  
little or nothing was done by him, for want of an  
assistant; tho' there was then no Church that required  
any particular care. What fruits then may we hope  
for from him in another place, where a Church is  
gather'd w<sup>ch</sup> of itself calls for more care & Toil &  
Labour, than any Church in Europe; because it needs  
to be continually instructed in the Doctrines of Christianity.  
And then if still more encumbrances, should attend  
this Charge, weighty enough of itself, if there must  
be a Correspondence kept up by Letters, and other  
Concerns regarded, which must needs multiply upon  
his hands in so great a Work, and if what is the  
chief thing the Gospel is to be preach'd to y<sup>e</sup> Heathen:  
it is greatly to be fear'd, that he will either thro'  
correspondency seek to shake off such a burden, or sooner  
than is imagin'd, sink under it: and this is rather to  
be dreaded, because it has appear'd in several Instances  
that it is an usual thing with him to be too much  
affected and perplex'd by difficulties that occur in  
all undertakings, and it is well known that this  
uneasiness has been increased by his bodily indisposi-  
tion. Add to this that anxiety and weariness may  
easily steal upon a Man in a Foreign Country  
sunk in Idolatry; who has been accustomed to  
keep other company, and that too, which was  
wholly edifying and Devout. But the Damage  
that the Work of God will sustain, should the Spirit  
of any Missionary be broken in doing such heavy  
Duty, is too apparent to need any Declaration on  
that Subject.

But



But suppose that the things I have mentioned  
beneath our fears, yet I question whether it be advisable  
to lay so great a burden on one Man's shoulders, because  
he may be hinder'd many ways from discharging his  
duty; especially since the ill of a tender Constitution, or  
he may be snatch'd away by sudden death. In which case  
whereas an immediate supply could not be had, by reason  
of the great distance of the place, it would so fall out, that  
those slender beginnings which perhaps are made, would  
be wholly defeated, and the settling as it were a New  
Mission would be attended with many more difficulties  
than the preserving and increasing that which is already  
settled. Whereas now since this change is already made  
in both Missions, a New and more hopeful Scene opens  
than ever yet appear'd because the chief obstacle at  
Madras is removed, viz. Mr. Schultz, whose temper  
savoured too much of discord; and which will as  
heretofore be a hindrance to the sending New Missio-  
naries thither; tho' tis greatly to be wish'd that upon  
Mr. Schultz's departure, so long foreseen, some one  
had been sent to Ludaloo, to succeed him immediately,  
which if it had been done, that Mission having been  
continued till the arrival of some new Laborer, would  
in all likelihood have received far greater advantage  
from the assistance of the Missionary sent from  
Tranquebar. As to the State of Ludaloo, there have  
been very promising fruits, ever since Mr. Kiander having  
attained to some Skill in the Language, has lent a  
helping hand to his Colleague there; for besides one  
Infant, two Adults have been Baptiz'd, as also  
seven Adult Heathens have been prepar'd for the  
sacred Ordinance whence there are very promising

hopes, if this design meets with all suitable assistance  
and encouragement, that God would be so gracious  
as to grant, that both Missions may come to a most  
flourishing state, of which that at Tranquebar is an  
instance, which has greatly grown and prospered  
under the support of New Missionaries, sent thither  
in due time. — The foregoing particulars, which  
I have long and carefully weighed in my own mind,  
have at last constrained me to lay them before  
the Hon.<sup>ble</sup> Society, and to beg of them with all the  
respect that is due unto them, that they would  
vouchsafe to take the same matters into their  
consideration, since this may be the time, than  
which a more favourable one can hardly be  
expected, of assisting each Mission, and with the  
good blessing of God of happily promoting their  
increase. But whereas the Mission at Madras  
challenges my best esteem and principle care, because  
there is a larger field to labor in, in a Church already  
gathered and of bringing more Heathens to the know-  
ledge of Christ. I submit it to the wisdom & Judgment  
of the Hon.<sup>ble</sup> Society, whether they may not think it  
advisable to send two Missionaries thither, the first  
opportunity, which if it could be done, these new  
ones as soon as they had attained a sufficient know-  
ledge of the Language, might undertake the whole  
Care and Service of that Mission and then Mr.  
Fabricius might return to his own Charge, or if  
Mr. Guisard be gone there already, both Missions  
might be increased by a New Labourer. But by  
what means this matter may be best settled for the  
benefit of both Missions, would I think be best  
left



left to be adjusted by the Missionaries themselves. which has induced me to propose the sending of two together is this, because the present state of the Mission related above, seems to require it; and because I know by experience, how hard and disagreeable it must appear to a young man, to be separated from all his Acquaintance and friends, and after so long a Journey to live amongst Strangers and Foreigners as also by himself, without the assistance of Companion & friend; and that too amidst other Cares, be obliged to take extraordinary pains in Learning a most difficult Language: whereas if two be sent together, this important affair will be more cheerfully undertaken, and happily executed. And this might be the reason why Our Saviour in his infinite wisdom always observed this rule in sending forth his Disciples. Indeed I am greatly concerned that the Letters from India came later than usual, and that in the interim the time is almost elapsed wherein some New Missionaries might have been sent; but my chief uneasiness is for Mr. Fabricius, who thought (as I mentioned before) when he undertook that Charge that some fellow-Labourers would come over by the first Ships and that he should not be left alone above nine Months and now he must wait three whole years for their arrival and in all likelihood (as he would spare no pains) his Strength has failed him in the Work. However as it pleases God so to Order matters, that we should not have our Letters sooner, therefore it becomes more highly necessary and worthy all our Care to provide, that those who Labour with so much Zeal in their Master's Service in India, should be refreshed as soon

as may be with a much wanted and long wished  
for Supply. 'Tis my request therefore, but with all  
Submission to the Hon.<sup>ble</sup> Society, that they would  
take, at their Leisure this Acc.<sup>t</sup> of the State of  
both Missions (which I have largely disanted upon)  
into their most mature Consideration. I have  
spoken my Sentiments uprightly and sincerely as  
I ought to do; yet still I submit the whole of it  
to the great Wisdom and Judgment of the Hon.<sup>ble</sup>  
Society, without prescribing to them. But if  
after the Matter has passed the Society's careful  
examination, they shall approve of Ordering  
some New Missionaries from hence, I promise them  
my best Endeavours shall not be wanting herein;  
tho' I know by experience how difficult and  
troublesome a thing it is to get proper persons for  
this good Work. Nevertheless if the Hon.<sup>ble</sup> Society  
should not be disposed to do thus at this Juncture,  
yet I have such a desire of furthering the Gospel  
in the English Settlements, that I am willing and  
ready not only to defray the Expence of the  
Journey out of these Benefactions which by the  
good Providence of God are remitted to me; but  
also to give my Assistance by all ways within my  
power, to forward that excellent Undertaking, as soon  
as I am made better acquainted with the Will and  
pleasure of the Society herein. In the mean time  
I conceive hopes that more persons will be raised  
up, even in England, to befriend and encourage  
this good Design; if, as I very much wish it become  
more generally known, and I flatter myself that  
those Patrons (which it always has Men) will  
be



be sensibly delighted with the appointing New-Laborers.  
I must before I conclude acquaint the Hon<sup>ble</sup>  
Society, that I have been often asked what hopes there are  
of the Infant Mission at Bengall? many persons will  
well to it, and have given me Benefactions for its use.  
Indeed I am of opinion, that at present, this should  
be our principle care, under the Direction of Providence  
to assist those Missions that are already settled w<sup>ch</sup>  
was the Answer I gave them that asked me. Nevertheless  
their repeated Questions to me about it, have wonderfully  
increased in me a desire and longing, of seeing as soon  
as may be the English Mission greatly enlarged, w<sup>ch</sup>  
I am persuaded will come to pass, that even in that  
Kingdom also, a door may be opened to preach the Gospel,  
and I don't in y<sup>e</sup> least doubt but that God who has caused  
it in, will most graciously raise the necessary helps  
for carrying it in successfully.

Lastly, that I may not trespass too long  
upon the Society, or yourself, Sir, by my Letter, permit  
me with the greatest gratitude, to acknowledge in few  
Words, my Obligations to them, as well for their kind-  
ness towards me, of which I have had repeated instances  
by their Presents of Books, as for their many and  
multiplied favours to the Mission at Tranquebar.  
At the same time I greatly rejoice at the happy  
success, which the great and good God has given to  
their endeavours, in founding two Missions; seeing  
that both Designs have been blessed towards carrying  
the Gospel of Christ, and imparting the saving know-  
ledge of him to the Heathen, in the English Settlements  
and promises a more plentiful Harvest. May  
the same most gracious Being grant, that these

small beginnings may mightily increase, that  
so while Nations may praise him for his  
Loving kindness!

I have nothing more to add, except  
to entreat you once more, to let me have a  
share in your good esteem, and to pay my  
respect to the Society, in the most respectful  
and humble manner. I am

Sir

Yr most hble Servant

Augustus Franck



To Mr. Broughton

Extract of a Letter from  
Bryan Blundell Esq. at  
Liverpool 7 July 1744

Sir

I now am to let you know how wonderfully Providence hath provided for the encouragement of our Charity School in the which we have 60 Children, 46 Boys and 14 Girls maintain'd in it with Meat, Drink and Lodging as well as Cloaths and Learning we take them in at 8 years of Age, and put them Apprentices at 14 and give with each Boy Forty shillings, and Bind them Apprentice for seven years. We employ 4 Children half of their time Work turn & turn, i.e. half at Work & if other half at their Books: the Boys pick Ockam and Draw & knot yarns which we make twice laid Cordage and the Girls Spin Cotton, knit the Boys and their own Stockings, and Spin y<sup>e</sup> yarn, and make all their own Linnen, as Shirts, Shifts, Bands and Caps. We compute one year with another the Childrens Labour or Earnings Amounts to near Forty Pounds which causes Charge the whole of which is near £400 p<sup>a</sup> Ann. Foster Cuncliffe Esq. hath lately given us £1000 to y<sup>e</sup> School which is to be paid this Month, which we let out to our Corporation, for which they Agree to pay us 5 p<sup>cent</sup> Interest, which is £50 p<sup>a</sup> Ann. makes a fine addition to us. I am not without hopes of having some more Gifts so as to enable us to enlarge our Number of Children. It's now 30 years since I undertook

the Office of being Treasurer to the School, at w<sup>h</sup>  
time we had 50 Children: had only Cloaths &  
Learning, and a School house that cost only £30,  
and all that was in Brink then, was but £250.  
which I had given to the Treasurer whilst I went  
to Sea. One of the Chief of my desires is, to see a  
hundred Children Maintained in it before I Die  
there being room enough in this New house to receive  
them, having that hopes when we Built it. And  
it hath pleas'd God to encrease the Trade of this  
City so well, that we have Persons more of Ability,  
and hope it will please God to give some of them  
hearts to help us. I have put out Apprentices, since  
I came to be Treasurer near 200 Children, some of  
which are now Masters of Ships, some Masters in  
the Ginny Trade, and that Trades to other parts,  
and many that have attained to be Masters in  
other Trades on shore, which is my great satisfac-  
tion to see. We have built a Work House for the  
Parish with all Conveniences, which Cost £1600  
of the Charity School Money, for which the Parish  
pays us 5 Cent that is £00 of Ann. 6 years since.  
at which time the poor Taxes was £600 of Annum.  
and by keeping the poor together and Employed  
the Taxes is now only £600 of Ann. so great is  
the Advantage by keeping them employed.

I am  
y<sup>rs</sup> &c.



To M<sup>o</sup> Broughton

Extract of a Letter from  
Rev. d<sup>r</sup> Thomlinson at Whitcham  
in Northumberland 21 Aug<sup>r</sup> 1741

Rev. d<sup>r</sup> Sir

I do not remember that I have acquainted  
you that M<sup>o</sup> Hewet who died here 1730 left to the  
4 Churches in New Castle £1000. to increase the Number  
of poor Children in their Charity Schools; and £100  
to my Charity School in this Parish.

Newcastle is but one Vicarage; St Nicholas is  
the Parish Church, the three other only Parochial  
Chapels; in these 4 Churches 10 Clergymen officiate  
and in the Parishes of these 4 Churches are 6 Charity  
Schools. In the year 1698 D<sup>r</sup> Ellison was the worthy  
Vicar of the great Church of St Nicholas, I was then  
Lecturer of the same Church, preached in it afternoons  
on Sundays, and on Mornings in Holy Days; we  
both were made about that time Corresponding  
Members of the Hon<sup>ble</sup> Society for Promoting Christian  
Knowledge; he had the Honourary & I the laborious part  
we had Letters and Packets sent us yearly. All  
these Schools were provided whilst I exerted myself  
under the influence and by the Directions of the  
Society in dispensing their Books & some of my own.  
I will I ought never to forget the remarkable Charity &  
assistance of my good friend M<sup>o</sup> J<sup>o</sup> Ord then a very  
rich Attorney whose Son Rob<sup>t</sup> Ord Esq<sup>r</sup> is now  
Member of Parliamt. for a Borough in Cornwall  
for he was the first Person, whom I prevailed upon  
to set up and endow a Charity School in that Town.

And to his Interest and persuasion it was chiefly  
owing that M<sup>rs</sup>. Allan (wid. of a Freeman) left an  
Estate for the Endowment of 2 Charity Schools more.  
M<sup>rs</sup>. Ores School was set up in a year 1705. my  
ever hon<sup>d</sup> friend S<sup>r</sup>. W<sup>m</sup>. Blackwell Bart. 1707. &  
M<sup>rs</sup>. Allans 1709. And by the Interest & Solicitations  
of Two of my most intimate Friends, 2 Charity  
Schools more were set up by Subscription that year  
in All Saints; and were well supported by  
Legacies, Benefactions and Subscriptions. Thus  
God did our Zeal by the blessing of God for the  
Erection of Charity Schools prevail. — Now that  
Zeal both there and in this Neighbourhood seems  
to be at a Stand? But that should not discourage  
us; for if we are to have no more New Ones we  
ought to use the greater Zeal and Diligence in im-  
proving the Old. And I humbly conceive that I  
have hit upon a Method of making a Charity School  
doubly useful, in point of Instruction: For near  
a year ago my Bookeller sent me a little Book  
called The Childs New Education, for my Opinion.  
Being gratefully Surprised upon hearing it read by  
my Charity Master, I immediately injoind him  
to make use of it in the best method he could devise.  
And to give me an Account in what time he could teach  
a poor Child to read by the use of this and a Bible  
without any other Book; for I cannot but think w<sup>th</sup>  
S<sup>t</sup>. Paul that the sincere Milk of the Word is the best  
Nourishment of Children, especially of y<sup>e</sup> poor. In  
the Spelling part there is no word that is needless or  
unscrip<sup>tural</sup>: In the B<sup>ks</sup> Abriegmt<sup>t</sup> is contained y<sup>e</sup>  
whole duty of a Christian and nothing else. whilst



the Child learns to read he learns his Duty & by  
having Tasks out of this Book, every Night, he  
edifies his poor Parents by the frequent Repetition  
of them. Upon making the experiment if Master  
finds that a Boy of ordinary parts of six years old  
by it and the Bible, may learn to read as well in one  
Year as they did in 3, or 4 by the tedious method  
of Primer, Primer, Primer, & Spelling Book; with  
less trouble to the Master, and more ease and profit  
to the Child. This recommends it to one and has  
recommended it to all Schools where it is known.  
Several Books of this kind have been approved off  
by some; but this has met with universal approba-  
tion in these parts, and many private Persons  
have bought it for use of their Families. Any  
Adult Persons being desirous to learn may with  
this and a little assistance of any one in y<sup>e</sup> family  
or Neighbourhood on Sunday Evenings & other spare  
hours, learn to read in a few Months. The  
Success it has met with has encouraged a Second  
Impression with y<sup>e</sup> Addition of a Methodism. As  
soon as it is printed off, M<sup>r</sup> Stiles will have  
Orders from my Bookseller to deliver 50 Copies to  
you and as many to D<sup>r</sup> Beane for the  
perusal of the two hon<sup>ble</sup> Societies. And when you  
have read it over, if you please to signify your  
impartial Sentiments, you will oblige

Res<sup>d</sup> Sir  
y<sup>r</sup> most hble Serv<sup>t</sup>  
R. Thomlinson

M<sup>r</sup>. Broughton

Copy of a Letter from the Rev.  
D<sup>r</sup>. Knight at Ely 1<sup>st</sup> Nov<sup>r</sup>. 1744

(201)  
This House was Erected by the Piety and  
Charity of M<sup>rs</sup>. Catherine Needham (Relict  
of the Rev<sup>d</sup>. M<sup>r</sup>. W<sup>m</sup>. Needham Rect<sup>r</sup>. of Maresfield  
in Hampshire) originally of this Town who  
devised and bequeathed by her last Will certain  
Estates in this Town and Neighbourhood of near  
Eighty Pounds p<sup>a</sup> Annum for Poor Boys born in  
the City of Ely of Poor Parents for their Schooling  
Cloathing and putting them out Apprentices and  
towards their better Maintenance during the time  
of their going to School not exceeding five years  
or in such other manner as Rich<sup>d</sup>. Stearns of  
the Inner Temple Esq<sup>r</sup>. M<sup>r</sup>. Corn<sup>l</sup>. Gay of the City  
of Ely and M<sup>r</sup>. George Hall the Trustees named  
in the said Will the Survivors or Survivor of  
them should think fit and finally direct or their  
Successors should further Order for the better Execu-  
tion of the Trust in them reposed.

Sir

The above written Inscription is set over  
the door of a New built School House just now  
opened in this Town of Ely, being appointed one  
of the Trustees of this Charity I thought it would  
not be unacceptable to transmit it to our Society,  
who have always expected Accounts of this nature  
(especially from their own Members) I have great  
hopes that this good foundation will turn out  
very



very much to the advantage of this very populous  
And poor place were it was much wanted: D. Celebatus  
a Corresponding Member of our Society now living at  
Owel in this County, has lately settled an Estate of  
near Forty Pounds a Year, upon a Boys & Girls  
School in that Town which was lately opened by him  
the particulars I can (if desired) help you to, The late  
worthy Mr. Melmoth just before his Death drew up  
the Settlement which has been of great service to some  
other Persons of the same good disposition. I am  
Sir with my best respects to the Gentlemen of the  
Society

Your very Able Servant  
E. Knight

Read C. Nov. 1764.

Vix plurimum reverende et  
amplissime Sautos sincero cultu  
praequende!

Quod Supremo rerum humanarum Arbitrio Te  
in locum Beati Domini Henrici Neumannii optime  
quondam de Mespione Indico, imprimis Tranquebari-  
ensi, meriti, sufficere placuerit, e' litteris Tuis gra-  
tissimis 2<sup>o</sup> Septembris ad me datis, lubens accepi,  
Gratulor Tibi ex animo istum honorem, Deumq;  
precor, ut Tibi eandem quam Deceßori Tuo, mentem  
inspiret, viresq; et corporis et animi tanto munere  
pares affatim largiatur, ita ut cum non tantum  
aquis, sed ad Superos.

Opus

Operam Dñi Fabricii nostri pagani  
apud Madrasienfes ad Christum convertendos  
hactenus navatam per Dei gratiam non fuisse  
vanam, adeoque hoc nomine Veneranda Societati  
Britannica probari, gaudet Collegium; cuius  
vota et studia maxime eo tendunt, ut regni Christi  
limites ubiq; locorum proferantur, spissaque, qua  
passim grassantur, ignorantia tenebra Evangelii  
luce dissipentur, et gloria Numinis magis magisque  
promoveatur.

Hinc cum Societas Veneranda e're Chris-  
tiana fore putet, si non solum, dictus Dñi Fabricius  
in ea, qua nunc est, statione in posterum maneat,  
sed et Dñ. Zeglinus ei socius adjiungatur:  
tantum abest ut Collegium desiderio tam aquo  
refragetur, ut potius latetur, occasionem, quam  
vase frustra optavit, sibi esse oblatam studium  
suum et obsequium Venerandae Societati lucu-  
tento aliquo documento testandi, bene memoret  
Favoris, quo Missionem Tranquebariensem  
inde à primis ejus initiis ad prasens usque  
tempus est prosecuta, et beneficiorum, quibus  
eam multis modis sublevavit, imò propemodu  
cumulavit, quibus effectum est, ut Verbum  
Africanum voce prolatum typis etiam ac pressum  
magno cum emolumento ab Indis legatur.

Constituit igitur propediem mandata  
Tranquebariam mittere, ut Dñ. Fabricius  
Madrasie, ubi nunc est, in posterum subsistat,  
atque Dñ. Zeglinus itineri se accingat, et, simulac  
Veneranda Societas imperaverit, eodem se conferat,



non dubitans, quin utroque, natus divino promo propensum  
animo sit obsequiturus et spontaneam oblationem pro ea,  
quam Deus suppeditaverit, gratia, pro virili ornaturus.

Hunc quoque in finem duos novos Missionarios,  
qui in eorum succedent locum, legit, Jacobum scilicet  
Klein et Joannem Fredericum Göering, bona fide,  
spei melioris viros, qui quam primum sacro muneri  
fuerint iniati, hinc propediem per Germaniam in Bri-  
tanniam ites ingredientur, ut navibus Anglicis in In-  
diam transmittant; quos Collegium Veneranda So-  
cietati Tibique de meliore nota commendat; obnixè roga-  
at eas, suae humanitate recipere, usque, quoad apud eos  
commorati fuerint, re et consilio adesse, deque comodo  
prospicere navigio dignemini; Quod certo eventurum  
non tam spero quam indubitatè confido.

Atque haec sunt, Vir admodum Reverende! quae  
regionis loco ad litteras Tuas per humanas jussu Collegii  
Regii de cursu Evangelii promovendo rescribere debui,  
quae ut ejus nomine Veneranda Societati una cum  
protissimi officio et cultus testimonio summi signifi-  
ces peramice rogaris.

Deus autem Ter Opt. Max: facit, ut vinculum  
illud sacrosanctum, quod Venerandam Societatem Bri-  
tannicam cum Collegio nostro colligavit, patto inviolatum  
perennet, atque nullo nodo lapsu temporis constingatur.  
Addat ipse pro infinito sua sapientia utriusque con-  
silio, conatibus studiis et votis pondus, ut Ecclesia  
Auspice inter Indas plantata altas agat radices et  
majora indies capiat incrementa, efficiatque, ut dum  
cursus Evangelii promovetur simul vera et viva  
Christi cognitio propagetur, atque vim suam divinam  
in eis, qui eam amplectuntur, luculentè exserat, in

nominis sui sanctissime gloriam immortalam  
multarumque animarum salutem aeternam!

Id quod calendissimis suspiriis ex nivo  
pectore profectis indolentior vovet.

Vir admodum Reverende et  
Amplissime

Cultor tibi obsequentissimus

J. Finckenhagen

Hafnia

et. 31. Octobris 1754.

Translation of the  
foregoing Letter.

Rev. Sir

By your very kind Letter dated 20<sup>th</sup>  
Sept. I recd the agreeable News, that it had pleas'd  
the divine Disposer of human affairs, you should  
succeed the worthy Mr Newman who has done very  
great services to the Indian Mission, particularly  
that at Tranquebar. I heartily congratulate your  
Promotion in so honourable an office, and pray  
God grant you the Spirit of your Predecessor, &  
give you sufficient Strength of Body and mind  
for the Discharge of so important a Trust. That  
the Pains of our Mr Fabricius in converting of  
Heathens at Madras has through God's Grace not  
been in vain, & that on this Acct. he had been



so acceptable to your Venerable Society, is a great pleasure to the College, whose wishes & Endeavours chiefly aim at enlarging the Borders of Christ's Kingdom, dispelling the thick Clouds of Ignorance that overspread the Eastern World, and Promoting the Glory of God more and more, for which reason when your Venerable Society thought it would be serviceable to the Christian Cause, to keep Mr. Fabricius in the Station he is in at present, and send Mr. Zeglin to his Assistance, the College was not only willing to comply with so reasonable request, but very glad of an opportunity, w<sup>ch</sup> had been often in vain wished for, of giving some plain proof what great value & respect they have for your Venerable Society, well remembering the regard you shew'd for the Mission at Tranquebar, from the first time it was set on foot, the kind Reliefs you have sent them, and the many favours you have heap'd upon them; by which they have been enabled to preach the word of God and print the same to the great advantage and comfort of the Indians.

The College immediately determin'd to send an Order to Tranquebar, for Mr. Fabricius to continue where he is and that Mr. Zeglin should prepare for his Journey and go thither, as soon as ever he receiv'd Command from your Venerable Society, not doubting but both of them will very readily obey the Divine pleasure, and according to the measure of Grace God shall give them, exert themselves in a faithful prosecution of the Work they have undertaken. For this purpose too, the College has made choice of two New Missionaries to succeed them. viz. Mr. K.

and Mr Goring, both promising worthy men, who  
as soon as ever they shall be ordain'd, intend directly  
to go through Germany, to England, to take their  
Passage in your Ships, to the Indies. These y<sup>e</sup>  
College earnestly recommend to your venerable Society  
and yourself, for your better acquaintance, & beg  
you would be so kind as to receive them w<sup>th</sup> your  
usual humanity, that you would give them y<sup>e</sup>  
Advice and assistance, while they stay with you,  
and procure a convenient Passage over. And  
this (such Confidence have I in your Goodness)  
I assure myself, you will do. I shal now Sir  
in obedience to your Commands of the Royal  
College, return'd an Answer to your kind Letter.  
They desire the favour of you to inform y<sup>e</sup>  
Society of these Matters, and let them know the  
great Regard they have for them, and how ready  
the College will ever be to oblige y<sup>e</sup> venerable Society.

May the great and good God grant that  
the holy Friendship w<sup>ch</sup> subsists between the  
Society and the College be ever inviolably kept, &  
may every day unite them in closer Ties of sacred  
Friendship! may he in his infinite Wisdom, give  
wight to the Councils and Designs, y<sup>e</sup> Endeavours  
and Wishes of both Societies! What y<sup>e</sup> Church,  
w<sup>ch</sup> under the protection of his Providence  
has been planted in the Indies, may take  
deep root, and every day produce a greater  
Increase. May the true & lively  
knowledge of Christ to be propagated & visibly  
eart his Divine Power in the hearts of  
those that embrace it, to y<sup>e</sup> immortal Glory  
of



of his most Holy Name and the eternal  
Salvation of many Souls! this is the hearty  
sincere and constant Prayer of

Rev. Sir  
Your most hble Serv.

J. Finckenhagen

Copenhagen 31 Oct. 1744.

Copy of a Letter from the  
Rev. D<sup>r</sup> Knight at Ny.  
22 Nov. 1744.

To Mr. Broughton

Sir

I have received yours, and am glad that  
the Account of our New erected School in this place was  
grateful to the Society was willing therefore to send them  
an Account of my friend Collatch's Charitable founda-  
tion now finished and endowed. The Estate settled  
upon the Boys and Girls School cost him in the  
purchase very near £700 which he has sold upon  
his Trustees (of w<sup>ch</sup> I am one) and I think we  
have fixed his Charity under such Orders & Regula-  
tions that (humanly speaking) it cannot well  
miscarry. He lives at Orwell, and tho' he is so  
infirm that he cannot stir abroad, yet he can and  
doth much Service in having an eye over of Teachers  
and Scholars whom he often sends for, w<sup>ch</sup> is a great

help and Encouragement to them both. The  
good Man just now has resigned into the hands  
of the Vice Chancellor of the University of Cambridge  
his Professor place of Casuistical Divinity, since  
he is not able to discharge the duty of it, purely  
out of Conscience it not being expelled from him.  
I am just now leaving this place having finished  
my residence here. I am with my best Respects  
to the Hon. Society

Dear Sir  
y<sup>r</sup>o very hble Serv<sup>t</sup>  
J Knight

D. S.

when I come to Town in January  
I shall Petition the Society for two  
small Packets of Books for the two  
Schools w<sup>h</sup> will be an encouragement  
to them. I saw the Printers at Cambridge  
working of some Sheets of y<sup>e</sup> Welsh Bible.  
would it not be worth while to get some  
Frank Covers of the Bishops for the  
Conveyance of them to Cambridge?



To the Society

Copy of a Letter from  
M<sup>r</sup>. Baskett the Kings  
Printer 12 February 1754/5

Hon<sup>d</sup>. Sirs

I take the Liberty to return the Honourable  
Society, my most humble Thanks, for their great  
Candour and Goodness, in not proceeding to  
censure me for the casual Mistakes which have  
happened in the Editions of the Bible. As it  
has always been my desire to avoid all such, it  
is with great pleasure that, I was inform'd that  
the Society have order'd our several Editions, to  
be collated by proper Persons, whom I shall be  
very ready to gratify for their Pains & Trouble  
on this occasion. Give me Leave at the same  
time, to assure you Gentlemen that, I have  
actually enter'd upon such Measures as will, I  
hope, make all future Editions of the Bible, at  
least, as correct as any that ever were publish'd.  
And with regard to the Stock in hand, that no  
Objection may be made to that, <sup>and not only</sup> I am willing,  
but desirous to be expence what it will to  
cancel all the Pages, where the Errors shall be  
judg'd to be of such Consequence, as to require it.  
I take this opportunity (and it is the  
chief Occasion of this Trouble) to ask pardon  
of the Hon<sup>ble</sup>. Society, for having misrepresented  
the

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the Resolution so kindly set aside at your  
last Meeting. I do most solemnly declare that  
I had not the least design in it to reflect upon  
the Society as a Body, or upon any Member  
in particular, but was led into it by the too  
hasty Information of a Friend of mine, who  
is not a Member of the Society, & who I am  
persuaded had himself no View in it, but  
really believ'd it to be as he represented it.

I am  
Gentlemen with the  
greatest Respect & Gratitude  
y<sup>r</sup>s. most Obedient Able. Serv<sup>t</sup>.

Read 12 Feby 1746/5

J. Baskett

To. M<sup>r</sup>. Broughton

Extract of a Letter  
from: The Rev. M<sup>r</sup>. Parfett  
at Rochester 14 April 1746

(201)  
This Branch of doing good in y<sup>r</sup>. World  
by furnishing poor People w<sup>th</sup> usefull books is surely  
attended w<sup>th</sup> constant Comfort, and every Person, who  
comes to me on this Occasion gives me a great degt.  
A Journeyman Bookbinder frequently visits me  
from Chatham, and has had a pretty many Books  
for himself and Acquaintance. He commonly sits  
with me a considerable Time, and his Company is  
very agreeable. He will talk of the Books he  
has read, will ask a great many Questions concerning  
such and such passages, and not for Disputation  
sake



sake (a humour, that is very rarely attended to, among  
real Religion) but for public Information.

Chatham abounds with the greatest variety of  
See (hardly any place so much) but I am continually  
encouraging this Man to keep constant to his Parish  
Church, and to prevail with all his Friends to do so;  
and I dare say, he religiously follows my Advice.

Copy of a Letter from The  
Rev.<sup>d</sup> M<sup>o</sup> Tho. Bacon at  
Mary Land 19. Nov. 1745  
To The Rev.  
D<sup>r</sup> Wilson at  
London.

Rev.<sup>d</sup> Sir

You will find by the enclosed to your  
R<sup>t</sup>. Rev.<sup>d</sup> Father (which after perusal please to seal  
and forward to him) what a wretched State we  
are in at present. The Facts therein mentioned  
should never have been communicated by me,  
could they have been concealed from the Eyes of the  
World. — But the scandalous behaviour of the  
Majority of our Clergy is too notorious to be hid,  
and till some Ecclesiastical Discipline be restored  
in this Province, no better can be expected, especially  
as matters are now managed, when Men recommended  
chiefly by Quakers & Dissenters are thrust into  
the Ministry, and Testimonials obtained by strange  
unaccountable methods. — I heard but last week  
of one Richardson, who was dismiss'd from his

9.  
Walter of the Free School, at Annapolis, on  
Account of his idle drunken behaviour, now  
going up and down the Country, Soliciting for  
Testimonials, and a Subscription to bear his  
Expences to England for Orders. Your express  
Injunctions and your most venerable Father's  
Commands have set me upon this unpleasant  
Task. But God be praised, we have a few  
worthy Parsons to keep up some little Credit  
in the Order, and a Number of pious well  
disposed Christians among the Laity, who  
are sincerely grieved at what they cannot help,  
and daily pray for a happy Change in Favour  
of Religion.

We have had a very sickly Time, since  
my Arrival, in which several of my Parishioners  
died; but there was only one of them, a poor Man,  
who desired my attendance. The two others were of  
such Consequence as to have **Funeral Sermons**  
bespoke for them, which as usual, I preached at  
their own Houses. The people in general, say they  
have not been used to such things, it was so hard  
to get a Clergyman when sent for, or get him in  
such a Condition, as they might as well be without  
him. — This was the reason given me, on being  
sent for two Days ago, to visit a sick Man in a  
next County, the Incumbent of the Parish  
being in such general, & (by the best Informa-  
tion) deserved Disrepute.

I



I have not seen an Indian since my arrival in the Country. They live a great way back toward the Mountains, and seldom come down so far where I live. They are described to me as strong able bodied Men, of good Natural Understanding, & readily comprehending anything they are taught. They generally speak as much English as to make their meaning known, & some in great perfection, but when any of them come down who do not understand our Language, They bring an Interpreter with them. Their favourite Vice is drinking to Excess, especially Rum & other Spirituous Liquors. If any thing of Religion is mentioned to them, They hearken w<sup>th</sup> modesty & seeming attention, but seldom carry away any Impression of it. They seem very zealous of admitting our Principles among them, and say, if it had not been for us They had never known Drunkenness, Swearing, Lying, or Cheating. So that our People here think it impossible to make any Converts among them. This is all I have been able to learn w<sup>th</sup> any Certainty as yet, but shall communicate further particulars as my own Experience shall hereafter furnish.

There is a more distressful Scene among the poor Negroes, of which we have vast Numbers in this Province. Little or no Care is taken by the generality of Masters for their Instruction in Religion; Their only Care seeming to be, how to make y<sup>e</sup> most Advantage

of their Bodies, without the least Concern  
for the Welfare of their Souls. I have seen  
these poor Creatures working on Sundays,  
and was told they belonged to Quakers.  
But, if I'm well inform'd, it is a practice  
too common among those of our own Church,  
who oblige them by their Sunday's Labour  
to provide for their week's Subsistence. I  
have spoke to several of our richest People  
about their wretched Case, but have met to  
such Repulses as ought not to be expected  
from such as call themselves Christians.  
I have been privately told, that my recommending  
the Care of their Souls to the Consideration of  
their Masters from y<sup>e</sup> pulpit, was ill taken,  
and had given offence. Some have seriously  
told me, that it was not only impracticable, but  
would have a very bad Effect; for Instruction  
only made these Fellows cunning, & enabled  
them to rebel against their Masters. Others  
Object, that as their Negroes generally live together  
in Quarters, at a distance from their Dwelling  
Houses, They cannot attend them, & would  
be very glad, to have any Person to go about  
and Instruct them in y<sup>e</sup> Evenings, to the  
Maintenance of whom, sufficient Sub-  
scriptions would be raised. In short, upon  
various pretences nothing is done, and some few  
excepted, who have been so happy as to fall  
into good hands, none are baptiz'd.



Some may probably be incensed against the  
 - on of their Masters upon Account of <sup>the</sup> bad  
 Usage they receive, and their barbarous Corre-  
 - tion for very slight offences. But such as I  
 have occasionally conversed with, seem to me, not  
 only capable but very desirous of Instruction,  
 and several have prayed me to speak to their  
 Masters to let them become Christians, & know  
 how to serve God, promising on that Account  
 to be diligent Servants. I always find the  
 Servants Gallery at Church crowded w<sup>th</sup> them  
 on Sundays, where they behave w<sup>th</sup> great  
 Decency, & Reverence, and cannot conceive the  
 Strength of some Peoples Argument, that They  
 should become worse Servants by being made  
 good Christians. I have <sup>put</sup> some of your pious  
 Fathers Indian Tracts into the hands of such  
 as have promised to make use of them; & could  
 wish for some of the Society's small Tracts ag<sup>t</sup>  
 Sabbath breaking, Swearing, Lying, Cheating  
 Drunkenness, & Lewdness, the common Vices of  
 our Planters & meaner sort of Christians.

The Clergy of the Church of Rome  
 are in general very careful & exact in their  
 Lives & conversation. One of them, Father Qu  
 a Man of good repute, was killed last week  
 by his Horse in a Ferryboat within Two  
 Miles of this place. It is a sad reflection that  
 their behaviour should be so great a Reproach

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to ours, and the want of good Discipline  
among us lay us open to shameful Compa-  
risons too often made to<sup>th</sup> much effect upon  
Peoples minds.

I have not yet seen Mr Henderson  
my Lord Bishop of London's Commissary.  
He lives about 60 miles distant over y<sup>e</sup>  
Bar. Last week I rode down to Kent  
Island, in order to wait on him, but the  
Winds were so contrary and so very Boisterous  
that after two days stay, I was oblig'd to  
return that my Sunday's Duty might not  
be neglected. I shall set out again to morrow,  
and hope for a favourable passage.

I wou'd beg by your hands to  
present my humble Duty to my Lord Bp  
of London, & to assure him of my faithful  
Endeavours under the Blessing of God for the  
Advancement of Piety & true Religion among  
those whom Providence has placed under my  
Care. I wou'd likewise earnestly request  
His Lordship's Blessing, & Prayers to the  
Almighty, for y<sup>e</sup> Guidance of his Holy Spirit,  
that I may become & continue to my Lives  
end, an useful Labourer in his Vineyard.  
I also beg your Prayers to y<sup>e</sup> same effect, &  
mine shall never be wanting that after  
your Labours & Struggles in y<sup>e</sup> Cause of God  
on Earth, you may be translated to that unspeak-  
able Bless, which he hath prepared for his  
good



good and faithful Servants in Heaven

I am

Rev.<sup>d</sup> Sir &c.<sup>a</sup>

Thos. Bacon

Copy of a Letter from the  
Rev.<sup>d</sup> Mr. Bacon at Talbot

To The Rev.<sup>d</sup> Dr.  
Wilson at London

County in Maryland, dated  
29 May 1746.

Rev.<sup>d</sup> Sir

The misfortune of my Brother's  
Ship, falling into the hands of the French, may  
perhaps have made me seem negligent in perform-  
ing your Commands: But y<sup>e</sup> enclosed Copy of  
what I wrote by her, to, y<sup>e</sup> Letters, to your most  
pious & venerable Father (which please after perusal  
to forward) will I hope be some proof of that gratefull  
Remembrance of the Favours I have receiv'd from  
both, w<sup>ch</sup> I shall always be ready to testify by a  
respectful Obedience to your Orders.

You see, Sir, by mine of y<sup>e</sup> 19<sup>th</sup> Nov<sup>r</sup>  
what a sad state y<sup>e</sup> Parish was in at my Arrival  
I have had since that time an ample Demon-  
stration how much it is in y<sup>e</sup> power of a diligent  
Clergyman, who will faithfully apply himself  
to y<sup>e</sup> discharge of his Office w<sup>th</sup> a view to y<sup>e</sup> Advan-

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of Religion and sincerely beg of Blessing of  
of God upon his honest Endeavours to contri-  
bute towards the Reformation of his Flock.

Observing that I met many People  
at Funerals who never came to Church, that  
the Quakers & Deists, taking Advantage  
of the loose negligent behaviour of many  
established Clergymen, had posessed the  
common People with a Notion that all Priests  
were alike, a proud lordly set of Fellows  
that minded nothing but how to aggrandize  
the Order and make a property of Mankind  
and provided they could but get y<sup>e</sup> 40 p<sup>er</sup> poll  
(a Tax settled here by Law for the Main-  
tainance of the Clergy) and Live in ease  
& Luxury, they cared not a Farthing what  
became of their Flock, but first fleeced, &  
then left them to starve &c.<sup>a</sup> I took Occasion  
from y<sup>e</sup> Objects of Mortality then present to  
exhort them to a prudent Care for their Souls  
Arguing from y<sup>e</sup> Uncertainty of human Life  
y<sup>e</sup> Certainty of a future State of Rewards  
& Punishments, the Frailty & Corruption  
of Mans Nature, the powerful Temptations  
both within & without us, the danger of  
continuing in a course of Sin & trusting to a  
Death bed Reconciliation from a presump-  
tuous Dependence on Gods Mercy, the absolute  
necessity of Repentance & amendment  
for



for obtaining a Title to it, & of y<sup>e</sup> due use of the  
Sacraments & other Means instituted & comman-  
ded by God himself for securing his Favour &  
a Supply of the Graces & Blessings we stand  
in need of. To these & y<sup>e</sup> like Topics deliver'd  
in y<sup>e</sup> <sup>Language & most familiar</sup> plainest manner I was capable of, with  
frequent Expressions of my Sincere Desires  
for their Welfare, & longing to be of real Service  
to them, I often threw in hints, that y<sup>e</sup> word  
Minister signify'd no more than Servant,  
so that y<sup>e</sup> Minister of any Parish was no  
more than y<sup>e</sup> Servant of that Parish, oblig'd  
to answer every man's Call who had Occasion  
for his Attendance. That in this Light I  
did & always should consider myself, that the  
poorest was as much my Master in that  
respect as y<sup>e</sup> richest & greatest among them,  
& that by sending for me, when there was any  
necessity, y<sup>e</sup> meanest Slave, whose Soul was  
as precious in y<sup>e</sup> sight of God as that of the  
greatest Prince, should find by my readiness  
to obey his Call, that I made no distinction  
between him & his Master. I would sometimes  
complain of their want of Confidence in me,  
not sending when there was occasion for fear  
as they said of giving me Trouble, telling them  
that it was a much greater Concern to me  
that They should deprive themselves of any  
Comfort or Service I might administer to them  
than to ride a few Miles by Day or Night for

their Benefit. By this method of Address, &  
 extempore Exhortation where no sermons are  
 bespoke, and y<sup>e</sup> honest Arts of Affability & a  
 modest Complaisance of behaviour to People  
 of all Degrees & Denominations they begin  
 to be persuaded that a Priest may be free  
 from pride and haughtiness may have some  
 generous disinterested Principles in him, may  
 sometimes preach and give Instruction gratis,  
 and have y<sup>e</sup> welfare of his Parishioners really  
 at heart. This has increased my constant Con-  
 gregation to above double y<sup>e</sup> Number, has  
 brought many to y<sup>e</sup> Sacrament who never  
 received before, has added 18 Quakers, most  
 of them Adults, to y<sup>e</sup> Church, has gained me y<sup>e</sup>  
 affection and esteem of my Parishioners in  
 general, and got them into a Method of sending  
 for me to their Sick, and coming to me for  
 private Instruction where any Doubts or  
 Uneasiness hang about them. My Labours  
 indeed, have proportionably increased, but y<sup>e</sup>  
 same Almighty Power which inspired me with  
 y<sup>e</sup> Inclination, has wonderfully supported  
 me with Strength and ability to perform what  
 I had cheerfully undertaken for his Name's  
 sake, and will, I hope, continue his Mercies  
 to me in y<sup>e</sup> same manner has he has done  
 hitherto, to which Effect I request your Prayers.

I



105  
I have baptized 48 Negroes, chiefly Adul-  
some by Request of their Masters & Mistresses  
at their own Houses, and others at Church where  
they sent them for that purpose: most of y<sup>e</sup> last  
belonged to Quakers. The greatest Difficulty  
in this Case is to procure Godfathers & Godmo-  
thers. Their Owners would be y<sup>e</sup> properest to  
Answer for them, as they are under their absolute  
Government & Disposal; but many of them will  
not undertake that Office under a pretence that  
their Slaves are generally so wicked & headstrong  
they care not to take such an Additional Charge  
upon them: and those of their own Colour who have  
been baptized stand so much in need of Instructi-  
on themselves, that they cannot be supposed fit  
to be made Instructors of others. Some indeed  
of the Masters & Mistresses have stood for their  
Slaves, out of a firm Conviction that it was their  
Duty. But for y<sup>e</sup> rest, I am oblig'd to take such  
Adult baptized Blacks as are willing to stand, that  
those who are desirous of Baptism, either for  
themselves or their Children may not be turn'd  
away from y<sup>e</sup> Entrance into Christ's Church.  
I could heartily wish some particular Instruc-  
tion in this Case, both in regard to y<sup>e</sup> Quality  
& Number of Surities, i.e. <sup>whom</sup> can solemnly be properly  
obtain'd for these poor People. Some of them  
are really Sad Creatures, But I am fully per-  
suaded that upon y<sup>e</sup> whole they have more  
honest

honesty, Simplicity of heart & well meaning among them, than are to be found among a proportional Number of white people about us. I have been much among them, to their and my own great Comfort, and speak from Personal Knowledge & Experience.

I called in about 3 Weeks ago with a Couple of Gentlemen to a small Indian Town in Dorchester County, consisting of about half a Dozen Huts filled with Women & Children of men being all abroad hunting. We endeavored to treat with them for some Baskets, Bows & Arrows, Mats, wooden spoons & such kind of trifling wares as they manufacture: but found them so shy we could come to no Agreement. This was probably owing to their Ignorance in the Value of our Paper Money, for fear we should put a Trick upon them, in giving them less than the Value we mentioned: For they are vastly Suspicious of our People in general, & particularly of those they are not acquainted with: and when they have no mind to talk to us, will pretend, they do not understand us. — In January last, on a very cold morning I brought four of them, men & Women into my Lodging being the first I had ever seen, made them sit down by the fire, & gave each a Drink. I asked them several Questions, but could get



get no Answer from any but a Lusty clab-  
Fellow, who cryed Master, more Drumm, Spurr  
by by. And I afterwards found two more of them  
could <sup>well enough</sup> make their meaning known in English.

The Indians are extravagantly fond of  
spiritous Liquors, which they swallow down like  
water, and are said to be Quarrelsome & mischievous  
one among another when Drunk. And People  
who are wicked enough to take Advantage of  
their Weakness, often purchase more Skins & Furs  
with a well timed Bottle of Rum than ten times  
of value in Money would buy at another Season.

Whether our first Colonies have used their  
Ancestors treacherously, of memory of which  
may be handed down by Tradition; or whether  
their free indolent <sup>kind of</sup> life, chiefly spent in ranging  
of Woods & hunting of Deer & other wild creatures  
makes them disinclined towards any Change,  
they certainly have a strange Abhorrence of all our  
Customs & Methods of Living. So that where  
Necessity does not oblige them to come to us for  
Match, Coat &c. They seem to fly all Communication  
with us. I laboured hard to prevail upon ~~them~~  
an Indian Woman to let her Son stay to me, pro-  
mising to cloath him as well as myself, to instruct  
him whatever he had an inclination to Learn,  
& suffer him to go away when ever she thought  
fit to call for him. He was a fine Youth, about  
14 years of Age, of a noble Countenance & well  
proportioned Limbs. But she only smiled at me

Offers, especially of Learning & Cloaths:—

And I have been since inform'd that it would be very dangerous for any one of them to live & join with us, from y<sup>e</sup> Prejudgment of his Countrymen, who seem posse'd with a Notion that we propose nothing to them under a pretence of serving them, but what is intirely design'd for our own Interest and Advantage. So that their Conversion to Christianity seems to be farther off, at least in these parts than may be imagin'd at home, where these national Prejudices are not so well known.

I must request y<sup>e</sup> favour of a List of what Books & Pamphlets have been printed by the Society, that I may know how and upon what Terms to be supplied w<sup>th</sup> any of them that may be wanting here. What few Bibles, Testam<sup>ts</sup>, Com: prayers &c.<sup>a</sup> are brought over for Sale, in y<sup>e</sup> several Stores come very dear to y<sup>e</sup> Purchaser. And I know not but upon y<sup>e</sup> Society's Terms, a good Com: prayer, a handsome New Testament, or whole Duty of Man may come as Cheap to a poor Planter as he now pays for the Hist. of y<sup>e</sup> seven wise Masters, Englands wittyester Fortunatus, or y<sup>e</sup> New Academy of Compliments &c.<sup>a</sup> the Common Entertainment, & highest Reading of most of them: or a good Baller be bought for Jack y<sup>e</sup> Giant killer, or Tom Shumb bears here at present. I'm well assur'd y<sup>e</sup> Imposition



and Distribution of pious books to those that  
are able to pay for them at a low price, & grate  
to such as cannot, must have a very good effect  
and I would willingly lay out a sum Annually  
for that purpose if by your Favour. I can be  
admitted to a regular Correspondence for them.  
I should be glad to be furnished with a good  
Quarto Bible for my own use at y<sup>e</sup> Society's  
Price i<sup>e</sup>. my Brother will pay. I cannot buy  
such a one here under 25 Shill.

I am  
Y<sup>rs</sup> Obedt<sup>t</sup> Serv<sup>t</sup>  
J<sup>no</sup> Duncanson

120/  
To Mr Broughton

Copy of a Letter from The Rev<sup>d</sup>  
Mr Baxter at Exeter dated 28 May  
1747

Dear Sir

I am very much pleas'd to find by your last  
that you are so well dispos'd & inclin'd to consider the  
afflicted case of the poor Converted Jew, whom I have  
had occasion to mention in some of my former Letters.  
I understand he has been with you in person, & has  
represented the State of his unhappy Circumstances  
to you. But as it is proper you should more par-  
ticularly know the whole State of his Case, I shall  
with the utmost brevity, truth & Sincerity shew

I can set forth unto you which is as follows

Joseph Oholonghe was a Native of Casal in the Montferrat, in Italy, he was born of Jewish Parents and bred up in the strictest way of the Jewish Education, whereby he became a great proficient in the Hebrew & Chaldee Tongues, & at the age of about 20 years, was thought so well qualified, that he had a Patent or Commission from the Synagogue of Casal to be a Rabbi or Teacher to the Jews at Mondovi: which Commission he never executed, Providence soon calling him out of his own Country, having provided better for him in another Land. For his Mother having a brother here in England, who was supposed to be a wealthy Man; his Parents were solicited by this Brother of theirs to send over this their Son, upon his promising them that he would leave him all that he had at his death, & that in the mean time he should marry his only Daughter and live w<sup>th</sup> him & come into a good share of his business. Which encouragement brought him to England about Ten or a Dozen Years since & accordingly he settled with his Uncle at Exeter & followed his business with good Care & Diligence.

But sometime after he had been here, his Uncle slacken'd his kindness towards him, & used him but little better than a common Servant and in the mean time, his Uncles Daughter was married to another Person, so the greatest <sup>part of his</sup> prospect was cut off. However he continued still to live w<sup>th</sup> his Uncle, and with his consent, caused it to be advertised, that he should be ready to instruct any Gentlemen that were willing to learn, in the Hebrew, Chaldee or Italian Languages, of w<sup>ch</sup> he was presumed to be a pretty good Master, y<sup>e</sup> one being his Native Mother tongue, the other being y<sup>e</sup> Language in w<sup>ch</sup> the Jews are educated from their Infancy & in w<sup>ch</sup> they are exercised throughout their Youth in their



their Schools, their Synagogues, & all their other  
either Sacred or Civil.

Upon this Advertisement, two or three Clergy-  
men of our City being willing to Improve their knowledge  
in the Hebrew Tongue, got an Acquaintance w<sup>th</sup> this  
Youngman, & agreed to learn from him, provided he  
could come to their Houses, one or two evenings every  
week, which he consenting to, this practice was carry'd  
on for two or three years; in w<sup>ch</sup> course of time, we commu-  
-nicated to him the chief Principles of the Christian  
Religion, as he did to us an Improvement in the  
Hebrew Tongue; And in order to convince his Judges  
and to open his mind to the knowledge of the truth;  
we gave him all the best Assistance that we could and  
way procure for his better Information; either from  
Books or private Conversation. And God Almighty  
blessing our Endeavours, at length, work'd a conviction  
upon him, and made him declare himself fully sa-  
-tisfied of the truths of Christianity & to express his great  
desire to embrace & profess it. Which good Inclina-  
-tion of his, the Clergymen that were his friends and  
acquaintance, soon imparted to their then worthy  
Diocesan Bp<sup>st</sup> Weston, who was pleas'd to command us  
to Instruct him more fully & to examine him therein  
in every point of the Christian Religion, & promised  
that when we could satisfy him of his being a  
thorough Convert He would give Order for his being  
Baptiz'd. But before that was done, his Uncle  
who had heard of his Inclinations to turn Christian  
fell upon him with all the fury of a bigotted Jew, and  
seiz'd upon all that he had, & arrested him & put him  
in Prison for a Debt of 50<sup>l</sup> which he pretended was  
due to him for his charges of bringing him from  
Italy & his Maintaining & Cloathing him since he  
been in England. But this barbarous usage, so  
stirred up the Zeal of the good Christians of this City  
& especially of the late worthy Mr A. D. Stephens, that  
he preach'd two excellent Sermons upon y<sup>e</sup> occasion  
at the Parish Church, in which the Convert & his Uncle  
lived, & print'd them for the benefit of the Convert  
had such an effect upon y<sup>e</sup> Inhabitants of that Pa-

that upon calling a Meeting, They immediately agreed  
to Advance a Sum of Money in order to Obtain his  
release, & appointed a Committee to talk w<sup>th</sup> his  
Uncle & to bring him to the best Terms they could,  
w<sup>ch</sup> they soon accomplish'd & paid down what was  
agreed upon. After which he had his Liberty, being  
well provided for, by his Christian Friends, whilst  
he was in Prison.

Soon after his Discharge upon application  
of the Clergy to the Bishop, He was pleas'd to  
give an Order to the Minister of the Parish where  
he lived, to baptize him, & he confirm'd him soon  
after in his own Chappel, & forthwith recommended  
& encouraged a Collection for his Support, w<sup>ch</sup> had that  
good effect, that there were about 50 soon rais'd  
for him, w<sup>ch</sup> sum his friends prudently employ'd  
in settling him in Business, & to carry it on w<sup>th</sup> better  
They recommended a prudent Sober Woman, who had  
been long in the business, for a wife for him, whom he  
accordingly soon after married, and they Joyning their  
Stocks together, carried on their Trade for some time  
comfortably. But afterwards upon the decay of trade  
in our City, they found the Stock to lessen very  
considerably, & so were unhappily persuaded by  
some of their friends who were going to settle in  
London, and who promis'd to befriend them, to  
go along w<sup>th</sup> them, which was the Source of their  
present Misery as I presume you have had fully  
declared to you, by the two female Advocates w<sup>ch</sup>  
were to you, on his behalf, as well as the Convert  
himself. I shall not therefore trouble you with any  
of his Misfortunes since he came to London, of  
which I am not so well acquainted myself. Only  
I must beg your patience a little farther whilst  
I give you his just Character, while he was w<sup>th</sup> us.  
He was a very honest, Sober, regular Man  
in all respects, never given (that we know off) to  
any Vice or Immorality. After he was baptiz'd  
he liv'd up fully to his Duty & attend'd all the  
offices



Officers of religious worship constantly & devoutly  
lived a very serious, studious & reserved sort of life  
& minded carefully the business of his religious as well  
as of his civil calling. We have good reason to believe  
that he was truly Sincere, because he led his life  
innumerable to his most holy Religion.

He had a great stock of natural Parts, & much  
improved them by Study & application. He had a  
prodigious memory, so that he retained almost every  
thing that he had either heard or read. He could repeat  
almost the whole Hebrew Bible by heart, & could tell  
in what Chapter every remarkable Hebrew Word  
was to be found. He is very studious & industri-  
ous, and hath translated a great part of the  
Talmud, The Jewish Prayers both publick and  
private; Their Rites & Ceremonies &c. <sup>ie.</sup> he was very  
willing to have communicated to y<sup>e</sup> Publick, if he  
could have been assisted by men of Learning &  
Authority, & could have any encouragement in such  
an undertaking. And I verily believe that his judg-  
ment in Rabbinical learning, if it could but be  
tried & known, would be found to be very considera-  
ble. And therefore tis a great pity that a Jewish  
Convert to Christianity so sincere, honest & virtuous  
& every way so very deserving both upon Account  
of Moralls & Intellectuals should want any as-  
sistance in a Nation of Christians, & especially in the  
very Capital of it. I do therefore most earnestly  
press & desire you (for y<sup>e</sup> love of our dearest Redeemer  
& for this holy Religion <sup>ie.</sup> he has embraced, & I am  
persuaded suitably adorned) that you would be  
y<sup>e</sup> best assistance to him, to recommend him to some  
of y<sup>e</sup> friends, as may be able & willing to relieve his  
present necessities & put him in any way to gain, if  
there be but y<sup>e</sup> lowest support & maintenance. Which  
if you could any way effect, it would be an Act  
the highest Charity that could be done for a truly  
deserving Object, <sup>ie.</sup> would be highly pleasing to  
most agreeable to the rules of our most holy  
Religion, and very gratefull to all the true

friends & lovers of humanity, and among  
them particularly and more especially to

Your much obliged &  
very affectionate  
W<sup>th</sup> Serv<sup>t</sup> & Brother  
Will<sup>m</sup> Barter

(W<sup>th</sup>)  
To Mr Broughton

Copy of a Letter from The  
Rev. Mr White at Stratford  
in Suffolk 30 July 1747

Rev. Sir

I desire the Society will favour me  
with y<sup>e</sup> two Packets of Books mentioned  
below. The Society may perhaps observe  
that I send for a larger Number than usual:  
it is indeed much larger than I can afford to  
give away: but I have just begun a new  
method of disposing such Books as I do not  
give away i<sup>e</sup> I think myself oblig'd to ac-  
quaint y<sup>e</sup> Society with, & hope it will meet with  
their approbation. I have a Charity Box in  
each of my Schools, for y<sup>e</sup> use and Improvement  
of y<sup>e</sup> Schools. (for I have a good Charity School  
at a small Living I have in Cambridgeshire)  
and I put several of y<sup>e</sup> Societys Books into  
y<sup>e</sup> hands of y<sup>e</sup> Minister to be sold to my Parish-  
ioners or any Person who has a Child in the  
School at y<sup>e</sup> Price marked in each Book: for  
Instance, a small Duty of Man, (and so other  
Books



Books in proportion) which costs me 1<sup>st</sup> mark 11, & 2<sup>d</sup> that is, 11 for myself, & 2 to be put in of Box. The Purchaser, by this means, pays indeed more than of Society's Price, but I receive less: so that what Money goes to of Box is partly out of my Pocket, & partly at the expence of of Society. I hope & believe of Society will permit me to dispose of some of their Books in this method, as it encourages a branch of their favour'd and promoted by the Society, & by all reasonable and good men: and as the People seem pleas'd to buy Books at a cheap Rate, and at the same time look upon themselves as contributors to of School. I should have mentioned above, that Aitch'd Tracts I mark at half Price, which is all of it put into of Box.

If of Society please to favour me with any new Tracts come into their Store, They will be very acceptable to

Rev. & Sir  
The Society's

af<sup>t</sup> very Hble Serv<sup>t</sup>  
St. White

Read 14 Aug<sup>r</sup> 1747.  
sent a Packet out  
of of Store.

to Mr Broughton

Copy of a Letter from  
The Rev. Mr Linton  
at Freiston Lincolns.  
dated 31 Aug. 1787.

(207)  
Rev. Sir

The favour of yours of 21 July  
I received ten days ago, but did not get the  
Packet till yesterday Day, for w<sup>ch</sup> I return the  
Society my most humble Thanks.

Be assured I shall take every oppor-  
tunity of promoting and furthering y<sup>r</sup> great &  
good Work y<sup>r</sup> Society are carrying on, so far  
as my little Sphere of Action will permit,  
and hope I shall ere long induce some of my  
Neighbours of better Abilities to become fellow  
Labourers.

As to the Proposals you sent me for  
erecting English Schools, I have been so lucky  
as to hit upon y<sup>r</sup> very method propos'd in  
almost every Article, which we have kept up  
about 35 Years. And tho we have not a Gentle-  
man in y<sup>r</sup> Parish, I prevail'd with some of  
the ablest Farmers, to raise by Subscriptions  
Ten Pounds a Year in support of a Master to  
teach the Poor Children of the Parish (of which  
we have a great Number) and they who are  
able to pay for their own Children, &<sup>ch</sup> may amount  
to about 10 more. The Master Teaches  
them Reading, Writing, Arithmetick, the Church  
Catechism, with Mr Lewis's Exposition, of w<sup>ch</sup>  
they



They repeat a Section to me every Sunday in the  
Church, together with the Church Catechism.

By this time I expect you will have recd  
a Letter from me by a Driver with a Request  
that I might be favoured with a few Books to  
distribute amongst my Neighbours. I know  
not whether I ought to have given you the  
trouble of it. If there be any other Person  
to whom I ought to have applied, I beg you  
please to inform me.

I am  
Yr most Obedt. Servt.  
J. Linton

Read 23 Aug. 1787  
Driver's a packet  
out of y<sup>r</sup> Store.

To Mr Broughton

Extract of a Letter from  
W<sup>m</sup> Short Esq<sup>r</sup> at Exeter  
dated 26<sup>th</sup> August 1787.

I received lately by Mr Barter the  
two Sermons & Proposals for instructing the  
Poor &c. I read the Proposals with Pleasure, as  
I have for many years seen the success of a  
method in part agreeable to it in a large Country  
Parish where by private Contributions not excee-  
ding 7 or 8 Ann, the Poor Children of the Parish  
have been taught to read the Bible by the  
Common Schoolmaster under the Inspection  
of the Minister, before they are bound Appren-  
tices, by the Officers of the Parish which is  
usually at the age of 7 years.

From the seeming easiness of the Scheme  
of the Proposal, and I hope, when universally  
known, it will by the Divine Blessing be  
attended with the success wished for by every  
good Christian.

Read 1<sup>st</sup> Septem<sup>r</sup> 1787.

Copy of a Letter from  
To Mr Broughton. Rob<sup>t</sup> North Esq<sup>r</sup> at  
Scarborough Yorks<sup>r</sup>  
dated 20<sup>th</sup> Aug<sup>r</sup> 1787.

(2nd) Sir

The parcel sent by Fenton, Car:  
paid, came safe to hand, for wh<sup>ch</sup> I beg my  
Thanks to y<sup>r</sup> Society.

I gave the Society at London  
an Account of our Society in this Town, many  
years ago, but as they desire a Repetition of  
it, I suppose they have forgot it.

About 20 years since, Nine private  
Persons erected themselves into a Society. The  
Subscription for each Member upon his  
Admittance was 5, & his constant Contribution  
two pence p<sup>er</sup> Week, besides one penny or two  
pence more in case of Absence or Forfeitures.  
This small beginning has been attended with  
such success, that by the help of Additional  
Members, Charity Sermons every half year,  
and other more private Benefactions, We  
now give Learning & Cloaths to 30 Poor Boys  
and 20 Girls. And have two or three  
hundred.



hundred Pounds in Stock. The Boys are  
taught Reading English, Writing & Arithmetick  
& when They go Apprentices to any Trade, or  
to the Sea, have not any Money given with  
them by the Society. The Girls are taught  
to read English, to Card, Spin, Knit, & sew  
plain work, and when they are of proper Age,  
generally go into Families as under Servants.  
We flatter ourselves, we avoid the most plausible  
Objection against Charity Schools, for we  
don't raise them above the Rank in w<sup>ch</sup> Nature  
placed them. They go from us in the same  
low way they would have done, if we had not  
concerned ourselves with them, and we only  
qualify them to make better and more useful  
Servants. My Compliments attending Society  
at London.

I am  
Read<sup>st</sup> 1<sup>st</sup> Sep. 1757. Sir J<sup>o</sup>. Obed<sup>t</sup> Serv<sup>t</sup>.  
Rob<sup>t</sup>. North

Virginia By the Hon<sup>ble</sup> J<sup>o</sup>. Wm. Gooch,  
Bar<sup>t</sup>. His Majesty's Secret<sup>y</sup>. Gov.  
& Commander in Chief, of y<sup>e</sup> Colony  
& Dominion of Virginia,

A Proclamation

Whereas it is represented  
to me, that several itinerant Preachers  
have lately crept into this Colony, & the

120  
the suffering those Corrupters of our  
Faith & true Religion to propagate their  
shocking Doctrines, may be of mischie-  
vous Consequences:

I have therefore thought fit, by &  
with y<sup>e</sup> Advice of His Majesty's Council,  
to issue this Proclamation, strictly requi-  
ring all Magistrates & Officers to dis-  
courage & prohibit as far as legally they  
can, all itinerant Preachers, whether  
New-light men, Moravians, or  
Methodists, from Teaching Preaching,  
or holding any Meeting in this Colony:  
And that all Persons be enjoined to be  
aiding & assisting to that Purpose

GIVEN under my Hand, at  
Williamsburgh, this 3 day of April 1747  
& in y<sup>e</sup> Twentieth year of His Majesty's  
Reign.

William Gooch

GOD save the KING

Williamsburgh 23 April  
An Extract of y<sup>e</sup> Charge  
delivered by the Hon. Sir Will.<sup>m</sup>  
Gooch Bar.<sup>t</sup> to y<sup>e</sup> Grand Jury  
on y<sup>e</sup> 16<sup>th</sup> Ins.<sup>t</sup> published at y<sup>e</sup>  
Request of y<sup>e</sup> Hon.<sup>ble</sup> the Judges  
of the General Court, & of the  
Gentlemen of y<sup>e</sup> Grand Jury



Gentlemen of y<sup>e</sup> Grand Jury  
As it is our Interest as well as Duty, on  
all Occasions, to promote y<sup>e</sup> great Ends of Govern-  
ment; and more indispensibly so, at y<sup>e</sup> solemn  
Times set apart for that important & sacred  
Purpose: And as these excellent Ends are, y<sup>e</sup> Secu-  
rity of private Property & y<sup>e</sup> Enforcement of  
common Honesty; the restraining Immorality  
& Vice, & y<sup>e</sup> Establishment of Order & Quiet, y<sup>e</sup> the  
Foundation of social Happiness; so violently  
assaulted in y<sup>e</sup> Destruction of our supreme Court  
of Judicature, it will be needless for me to shew,  
that by a faithfull Discharge of your Office in  
endeavouring to check y<sup>e</sup> outrageous Attempts of wicked  
men, you vindicate your own Cause & that of  
our Constitution: Or, that a due Execution of the  
Laws, w<sup>ch</sup> a becoming Zeal for y<sup>e</sup> honour of God  
& Love to your Country, is y<sup>e</sup> only means of  
advancing His Glory & our Felicity. With this  
View Authority was established; & w<sup>ch</sup> this Aim  
it should always be directed: And considering,  
that, its only support is an impartial Adminis-  
tration of Justice, w<sup>ch</sup> takes Cognisance of y<sup>e</sup> Actions  
of y<sup>e</sup> highest as well as the lowest of y<sup>e</sup> Sons of Man,  
whose Manners ought alike to center in an exact  
Conformity to all moral & interesting Precepts,  
every kind of disobedience, every Deviation in  
either from these well known Obligations call for y<sup>e</sup>  
Animadversion.

That the Objects of your Scrutiny are  
your Fellow Creatures, exhibits it must be confes-  
sion a melancholly Evidence of humane Frailty: But  
as y<sup>e</sup> first Reflection will convince you, that y<sup>e</sup> of

I am now to introduce, as destructive to our religious & civil Peace, are not derived, so much from original Depravation, as from sinfull Compliances & vicious Habits, you will be warmed to other Passions, & induced to show Mercy by doing Justice, under y<sup>e</sup> irresistable Impression, that y<sup>e</sup> Innocent suffer in the Triumphs of the Guilty.

Can we possibly devise a more suitable Instance, than y<sup>e</sup> presumptuous & multiform Efforts of itinerant Preachers? Who forsaking the Guide of their Youth, & forgetting y<sup>e</sup> Covenant of their God, in open Defiance of all Laws divine & human, villify y<sup>e</sup> Rites & Ceremonies of our Church; brand her Clergy, as vain Talkers & Deceivers, and plucking up Morality by the Roots, insolently presume after so costly a Sacrifice, upon an easy struggle to vacate our spiritual Volity. And tho' without carrying their Enmity to greater Lengths, they have forfeited every Privilege, & in no Relation can claim any Title to our Benevolence, yet being intoxicated w<sup>th</sup> an imaginary supply of supernatural Gifts, like Sycophants they brouch their Falshoods; and whenever they are permitted to explain themselves, strive to great Address, to inveigh w<sup>th</sup> ignorant & illiterate People w<sup>th</sup> their Sophistry; wickedly & impudently affirming, repugnant to y<sup>e</sup> revealed Will of God in y<sup>e</sup> Person of y<sup>e</sup> Blessed Jesus, that Religion consists in y<sup>e</sup> slender & single Article of Believing; & making Faith alone sufficient to obtain those Promises,



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we are assured, are annexed, to it as y<sup>e</sup> Rewards  
universal Obedience, reject y<sup>e</sup> moral Law; or, as  
it more fully express'd in Print, disclaim it as  
no part of y<sup>e</sup> Christian Dispensation. And in  
this Frenzy, as it were, to twist y<sup>e</sup> Millstones  
about their Necks, they blasphemously ascribe  
y<sup>e</sup> Disorders their Harangues are calculated to  
create in y<sup>e</sup> minds of their deluded Hearers, to the  
Operation of the Holy Ghost. Those without  
any invective to their shame & to y<sup>e</sup> Scandal of  
Christianity, are their boasted Tenets; & so inflexible  
is their Resolution to beguile & insult, that find-  
ing it hard to kick against y<sup>e</sup> Rocks, Books  
piously designed by their renowned Authors to  
make Mankind wise unto Salvation, such as  
Abp. Tillotson's Sermons, & the Whole Duty of  
Man, they have long since condemn'd to y<sup>e</sup> Flame.

And now Gentlemen, as there are y<sup>e</sup> Princi-  
ples of unprovoked Scurrilous Rivilers of y<sup>e</sup> Gospel;  
& that they may strike y<sup>e</sup> deeper, are inculcated, as has  
been observed, to, all y<sup>e</sup> Art of Dissimulation & Hypocri-  
sy; & notwithstanding their noxious Quality, Men  
of weak intellects may be captivated by so short  
a Creed; as they must, where they are cherished,  
instead, of y<sup>e</sup> delightful Exchange of good Offices  
arising from mutual Trust & Confidence, so necessary  
in our temporal Concerns, shift their Sence into Mistrust  
Fear & Suspicion, as there is not any Virtue in them  
to make a Man more excellent than his Neighbour,  
& would if conniv'd at, profane our Temples, & even  
pollute our Fields.

Moved by an earnest Passion for pure Religion  
& a tender Regard for the Beauty of Holiness in the

Doctrines & Discipline of the Church of England  
so despitely pursued & maligned, a Proclama-  
tion has been published, by Order of Governm<sup>t</sup>,  
to w<sup>ch</sup> I must refer you, with a strict Charge  
to make Inquiry after these Innovators and  
their Associates; & to report them to your other  
Presentments to this Court, that their evil Deeds,  
which I hope, I have exposed with a decent  
Severity, may be restrained, before they collect  
to a Dangerous Combination.

An Extract of the  
Address of the Council, to  
The Hon<sup>ble</sup> Wm Gooch  
Bar.<sup>t</sup> His Majesty's Lieut.  
Gov.<sup>r</sup> & Commander in Chief  
of y<sup>e</sup> Colony & Dominion of  
Virginia

Secure of your Favour, to whatever  
is connected to y<sup>e</sup> Publick good; & sensible of  
our particular Obligations, we will endeavour  
with united Care, to restrain Ungodliness &  
Vice, the Bane of Society; & to cherish true  
Religion & Virtue, the surest means of  
human Happiness.

It is with hearts full of the most un-  
feigned Concern, that we observe a Spirit of  
Enthusiasm introduced among the People, by  
itinerant Preachers; a Spirit more dangerous  
to y<sup>e</sup> common Welfare, than y<sup>e</sup> furious Element  
w<sup>ch</sup> laid y<sup>e</sup> Royal Edifice in Ashes; a Spirit



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"productive not only of confusion, but of Blasphemy  
- my Profaneness, & of most wicked & destructive  
"Doctrines & Practices," which in y<sup>e</sup> Days of the  
Forefathers, utterly subverted our excellent Con-  
stitution in Church & State. The prevention of  
these shocking & prodigious Mischiefs, y<sup>e</sup> Mainte-  
nance of Ecclesiastical as well as Civil Peace  
& Order, & the best support of both, y<sup>e</sup> Doctrine  
of the Church of England, demand our most hearty  
& unanimous Concurrence to your Honour, in  
discouraging such Teachers, by what name so-  
ever known & distinguished, from selling, or even  
preaching in this Colony.

To which Address, His Honour  
was pleased to make y<sup>e</sup> following  
Answer.

Gentlemen of the Council

You may depend on my Endeavours  
with your Concurrence, to oppose the Progress of  
Heterodoxy & Immorality, and to promote, to the  
utmost of my Power, true Religion & Virtue, y<sup>e</sup> sure  
Foundation of our present Happiness, & y<sup>e</sup> only  
Hope of our future Reward.

So

Mr Broughton.

Vir Nobilissime,  
Honoratissime Sautor,

Binas nomine Illustris Societatis, propaganda Christi cognitioni deditae, ad me humanissime scripsisti litteras; quarum prioris die 18 Junii 1744. posteriores autem superiori anno die 20 Octobris accatae fuerunt. non solum singularem erga conatus meos benevolentiam vestram illa testantur, sed quandam quoque de salutarium inceptorum vestrorum progressu et amplificatione continent narrationem. Illud me singulariter in proposito confirmavit; hoc tam ad laudandum Numen, quam ad fundendas preces religiosas, quibus divinum votis capietur auxilium, et ex hoc nascenti latissimus successus, incitavit.

Benevola voluntati vestra obsequius, aliquid, tantum scilicet, quantum fert negotiorum cumulus, de Instituto nostri continuatis conatibus in medium adferam, expositionis principium ducens a die 17 novembris Anni 1743, quo ultima mea ad vos scripta fuit Epistola.

Ad Typographiam nostram quod attinet, prater typorum jam exstantium auctum apparatus, non ita pridem gracos etiam comparavi. Eodem tempore alteram accepit prelum, cujusdam in Saxonia Electorali Sacerdotis donum. Opus in Typographia facientibus novius adjunctus est preli tractator. Editas inde a dicti anni mense ultimo descriptiones adjecta exhibet recensio. In praesentibus typis describitur (1) Tertia Arndiani de vero Christianismo Opusculi, in linguam judaico-germanicam conversi, particula: (II) Epistola Pauli ad Romanos Syriaca, sed litteris.



hebraicis expressa, in usum Iudaorum doctiorum, maxime  
 exterorum, et Christianorum quorundam Orientalium; in  
 quorum gratiam duplex litterarum Hebraicarum et  
 Syriacarum figura in fine libelli additur. (III) Evan-  
 gelium Lucae, in idioma græco-babylonicum translatum,  
 Christianis, græcâ linguâ utentibus, destinatum. Spero  
 quoque fore, ut proxime evulgandi novi Testamenti Indu-  
 sarici initium facere possimus.

Instituenda editorum a notis librorum libellorumque  
 distributionis opportunitates apud gentem judaicam non  
 parum creverunt: apud Muhammedanos et Christianos  
 Orientales, Deo opitulante, varias jam difficultates, dispen-  
 -nandis descriptionibus nostris obstantes, superavimus; spemque  
 habemus, temporis successu ulterius nos esse progreduros.  
 Anno 1744 et binis subsequentibus annis sex milia octin-  
 -genti et viginti octo libri atque libelli distributi fuerunt:  
 illis non computatis, quos dicto biennio Christiani acce-  
 -perunt, quique ab his sæpe etiam ad Infidelium, maxime  
 Iudaorum, usum adhibentur; quorum numerus octodecim  
 millibus centum et quinquaginta octo constat.

Transco ad Periœdeutarum meorum itinera.  
 Solent cujusque anni novem menses otambulando inter Judam  
 transigere: tres autem, qui ob tempestatem anteriores sunt,  
 apud me consumunt; mihi quodammodo in negotiis meis  
 peragendis auxiliantes, sequi ad nova itinera preparantes;  
 præsertim ad colloquia, quæ cum Judæis de religione ha-  
 -benda sunt. Eo temporis spatio, de quo jam sermo est,  
 sex Juvenes, ministerii Ecclesiastici Candidati, itinera  
 fecerunt, quorum hæc sunt nomina: Manitiuss, Stephanus  
 Schultzius, Hencenius, Muthmannus, Plesingius et  
 Benewicius. Manitiuss qui fere 14 annos Instituto  
 nostro fideliter inservivit, jam Diaconi munere fungitur

apud Gothenienses in ditione Anhaltina; Hencenius Pädagogii Bergensis ad Magdeburgum magister est; Muthmannus Diaconus aulicus Comitis Leiningensis Wersburgici, cuius Grünstadii sedes est; Plessingius schola Gotheniensis Rector coarct. Itaq; Periodentae, quos jam habeo, sunt, Stephanus Schultius et Bennevicus. Ille jam anno 1746 itineris alicujus socius fuit; a mense vero Decembri anni 1738 continuus Instituti nostri administrator fuit; Bennevicus mense Junio anni 1746 Regiomonto huc venit, a me accersitus. Inde a mense Martio 1744, usq; ad Januarium 1746 Germaniae dimidiata pars meridiana et non pauci Helvetiae tractus a Periodentis perlustrati sunt. A Maio 1745 usq; ad Martium 1746 Schultius et Muthmannus septentrionalium Germaniae regionum loca peragraverunt, versus Orientem spectantia, inde venerunt in Sueciam, Rusiam, Gusslandiam et Prusiam. In adenda Suecia et Russia consilium nostrum potissimum pertinebat ad illud Institutum, quo vulganda inter Muhammedanos doctrina Christi opera navatur. In utroq; hoc regno videntur, qui nos in transmittendis libris libellisq; quae Muhammedanorum consecravimus usui, juvant; et proclives sunt ad procurandam nobis securitatem publicam, si res aliquando eo promoveretur, ut in Muhammedanorum quoq; regiones Periodentae quidam proficisci possent. Eodem anno binos alios Periodentas ad Bohemia fines ablegavi propter Judaeorum ex regno isto migrationem, quae tum habebat initium, postea vero desuit, quiesce quadam misera genti restituta. Inde a Junio 1746 usq; ad finem Januarii praesentis anni Schultius et Bennevicus Germania septentrionalis regiones occidentales adierunt, maxime in Westphalia, in Pontificiorum etiam provinciis; bonum laboris campum nacti; in quo ultimo itinere 86 oppida, pagiq; in quibus Judaei sedem habent, peragrata



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fuerunt. Rini Iurenes qui Anno 1743 in Periodentarium numerati  
erant, Kyphius et Leskius, jam quoque publicis muneribus praediti  
sunt: Ille est extraordinarius in Academia Regiomontanae  
Linguarum Orientalium Professor: hic Muscovienensis in Lusania  
Ecclesiaster. Stephanus Schultius etiam aliquoties ad publicum  
in scholis in catibus ecclesiasticis et in Academia Regiomontana  
munus suscipiendum incitatus fuit. Sed campum, in quo versatur  
eiusque amplitudinem et praestantiam optime perspicit, imprimis  
cum neque a parentibus neque valetudinis infirmitate avocatur, cum  
stationibus illis noluit commutare; quemadmodum bene quoque  
intelligit, si, non relicto socio, erudito ac fido, et ex pluribus  
peregrinationis annis collecta experientia praedito, discederet, dam-  
no haud mediocri Institutum nostrum affectum iri, saltem fore,  
ut illud pluribus impedimentis involveretur.

Propositum erat, nonnulla addere de fructibus quibusdam  
laboris nostri, de difficultatibus, amplificationem ejus adhuc  
remorantibus; et de occasione tentandi aliquid in Ecclesia  
Orientalis usum; sed facere id non patitur Epistolae modus,  
et negotiorum, quibus horae meae disperrendae sunt, varietas  
et multitudo. Ceterum me meoque conatus benevolentiae  
Excellentissimae Societatis vestrae commendo; ut huic  
singularem, quo eam colo, reverentiam testificari velis,  
enixe rogo; et Tibi omnem salutem divinam ex animo  
precor. Vale.

Vir Nobilissime,

Tuus omni Observantia

Joannes Henricus Callenbergius.

Ser. Halae die 17 martii

1747

Inde 4 mense

Inde a mense Decembri Anno 1743 usq. ad Martium 1747. in Typographia Orientali, quam habet Institutum Judaicum, hi libri libellique editi sunt:

(I) In usum Judaorum, Lingua (1) Hebraica, Episcopi Saurimensis in Hungaria, Adolphi a S Georgio, liber, Testis et Doctor dictus: (2) Judaico-germanica, (a) Scripta Prophetica Veteris Testamenti omnia; (b) Arndiani de vero Christianismo opusculi Particula I. & II. (3) Italica, Lux sub vesperam, liber, qui primum Edimate judaico-germanico divulgatus fuit: (A) Gallica, idem liber:

(II) In usum Muhammedanorum, Lingua (1) Persica; (a) Evangelium Luca; (b) varii Loci novi Testamenti: (2) Turcica, Luca Evangelium: (3) Indostanica; composita a viro Reverendo Benj. Schultio, scriptio et versiones; nempe (a) Compendiosa Alcorani Refutatio; (b) Quatuor Genesios Capita; (c) Psalterium Davidis:

(III) In usum Ecclesiae Graecae, Lingua Graecobarbara; (1) Epistola Domini et Servatoris nostri, Jesu Christi, ad Ecclesiam Orientalem (ea apocalypsi Joannea) (2) Pauli Epistola ad Ephesios; (3) Jo. Heumannii Professoris Lugdunensis, Prologium de sacra Scriptura lectione; (A) Breve Colloquium inter duos amicos, (adversus falsas quasdam opiniones:)

(IIII) In usum Christianorum Protestantium, eorum maxime, qui sunt in Germania; respectu tamen ad Institutum nostrum habito, lingua (1) Germanica (a) Relationis de Instituto nostro Judaico partic. 17. et sequenter usq. ad vigesimam quintam; (b) Consilium de Conservatione librorum, quos in usum Judaorum edidimus; (c) Relationis de Instituto nostro Muhammedico



Particula IV et V. (1) Varia Reliquia; in quibus inter alia  
catant monumenta conatus Principis Saxogothani, Ernesti  
Pii, Celsissima Principis Vestra Wallica (in cujus paterna domo  
natus, atq; ita opportunitatem in dictum conatum eo ac-  
curatius inquirendi nactus sum:) Proavi, Sacram in Habitu  
nam institueri cupientis legationem: (2) Latina; supradicti  
Rev. Berj Schultii Grammatica Indostanica.

*Adnotationes quadam.*

- (I) Episcopi Saurinensis liber hebraicus valde diversus est ab  
aliis Pontificiorum hujus generis scriptis; quemadmodum ipse  
quoq; Ecclesia sua corruptelas haud obiter animadvertisse, et  
meliorum librorum, a Protestantibus editorum studiosius fuisse  
fertur. Nonnullas locutiones, locove quodam, quibus, quod pos-  
set offendere, inerat, omisi, signo tamen facta sublationis hujus  
apposito. Id autem praecipue spectat libri editio, ut, quod in  
regionibus Pontificiorum minus periculose distribui possit, habea-  
mus. (II) Integra nunc Biblia sacra Veteris et Novi Testamen-  
ti Judaico-germanice a nobis vulgata sunt. (III) Gallicam  
libri, cujus titulus est: Lucæ sub Vesperam: versionem suo insti-  
tu condinnavit vir summus Reverendus, Kuchatus, Primarius in  
Academia Lausannensi Theologiae Professor. Id autem ei pro-  
positum fuit, ut Judæi, quos Alsatia, Lotharingia, Avenionensis  
Provincia, et alia nonnulla loca habent, Scripto hoc uti possent.  
(III) Lucæ in Muhammedanorum usum typis exscriptus  
fur, maxima ea parte interserviat etiam habitantibus inter  
illos Judæis et Christianis, hisq; non minus quam illis exemplaria  
suppeditantur.

Hon<sup>d</sup> Sir      Translation of the  
foregoing Letter.

You have wrote me two very oblig-  
ing Letters in the Name of the Illustrious Society  
for Promoting Christian Knowledge, One dated  
18 June 1744, the other 20 October 1746. In  
which you not only express a particular regard  
for my Concerns, but also give me an Acc<sup>t</sup> of  
your own Proceedings, & of the success of your  
Pious Designs. Whereby you have greatly confirm'd  
me in my own Undertaking, & stirr'd me up, as  
to praise God, so also to pray unto him, for a  
Divine Blessing upon your Endeavours, & for  
the Prosperity & Enlargement of them.

In compliance to your kind request, I  
will lay before you, as much of the Continuation  
of the Narrative of my own Undertaking, as  
the multitudes of my other Affairs will permit;  
beginning the Account from 17<sup>th</sup> Nov<sup>r</sup> 1743, i<sup>e</sup>.  
was the last Time I wrote to you.

As to what relates to our Printing House,  
I procur'd not long agoe, a Font of Greek Types,  
as well as increased our old Stock; and a Clergyman,  
in the Electorate of Saxony, has lately given us  
another Press; & we have got a fresh hand at  
Work, in the Printing Business. I have added  
at the end, a List of what, has been published,  
since the last Month, in y<sup>e</sup> year above Named



We have now in the Press (I) the 3<sup>rd</sup> part  
of Arnolds true Christianity, translated into  
Jew German. (II) S.<sup>c</sup> Pauls Epistle to the Romans  
in Syriac, but cast in Hebrew Characters, for the  
use of the more Learned Jews & Foreigners especially  
and for some of the Eastern Christians: upon both  
whose Accounts a double Specimen of the Hebrew  
& Syriac Characters will be added at the end of the  
Book. (III) The Gospel of S.<sup>c</sup> Luke, translated  
into Barbarous Greek for the sake of such Christians  
as speak the Greek Tongue. I hope next we shall  
make a beginning towards publishing the New Testa-  
ment in the Indostan Language.

We have had several opportunities of  
dispersing our Books & Tracts, amongst the Jews  
& thro' Gods assistance, we have surmounted many  
difficulties, that lay in y<sup>e</sup> way of distributing our  
Books among the Mahometans & Christians in  
the East. And we have hopes in prospect of Time,  
to make a farther Progress. In 1744, & y<sup>e</sup> two  
following years, there have been dispensed 6820  
Books & Tracts; not reckoning those w<sup>ch</sup> y<sup>e</sup> Christians  
have had given them, within that space, & w<sup>ch</sup> they  
have commonly disposed of among the Heathen,  
especially the Jews; the Number of y<sup>e</sup> whole making  
80430.

I proceed to give some Acc<sup>t</sup> of the Travels  
of my Missionaries. They use to spend Nine Months  
in every Year, in Journeying to & fro among y<sup>e</sup> Jews:  
the three remaining Months, by reason of the Severity  
of the Weather, they pass along w<sup>th</sup> me, assisting me  
in some sort in my own Affairs, & in preparing for  
some new Expedition, & exercising themselves in

Conferences as they are likely to hold to the same  
on the Subject of Religion. I here send you, 9  
Names of six young Persons, Candidates for the  
Ministry, who have travelled up & down, within  
the space of time above mentioned, on this good work  
viz. Messrs. Maritius, Stephanus Schultzius,  
Hencinius, Muthmannus, Plasingius, & Benneci-  
-cius. Maritius, who for near 14 Years, was a  
faithful Assistant to me, in my Undertaking, is  
now a Minister at Cöthen. St. Schultzius and  
Bennecius are my Missionaries at present. In  
the year 1736 the former attended one of the Mis-  
sionaries in his Travels, but ever since Decem. 1730  
he has been a fellow Worker to me in my Designs  
at home. In the Month of June 1746 Benne-  
-vicius upon a call from me, came hither from  
Kroningsberg. But from March to January  
1745, most of the Southern parts of Germany  
and good parts of Switzerland have been travelled  
over by my Missionaries. From May 1745 to  
March 1746 Schultzius & Muthmannus have  
been employed in visiting the Northern Parts  
of Germany; whence they pass'd over into Sweden,  
Russia, Courland, & Russia. In their Travels  
thro' Sweden & Russia, they had all along, an Eye  
in a particular manner, to that branch of  
our Design, which relates to making the  
Christian Religion known among the Mahome-  
-tans. In both these Countries, there are Persons  
who assist us in conveying to the hands of Maho-  
-metans such Books & Tracts as are allotted  
for their use; & who are ready if an occasion  
should ever offer, to obtain Leave & Power, for  
our Missionaries to travel into Turkey & Persia.  
I sent in of some years, two other Persons, as far  
as the borders of Bohemia, on Account of an  
Edit



Edicts requiring the Jews to depart out of that King-  
dom. & An attempt was made, but afterwards dropp'd  
upon a Respite given to the sufferings of that mis-  
erable People. From June 1746 to y<sup>e</sup> end of January  
in this present year, Schultzius & Bennedictus have  
been employ'd in visiting the Northwest Parts of  
Germany chiefly Westphalia, & some Popish Provinces  
having a large & ample Field to labour in. In their  
last course, they pass'd through 26 Cities & Villages chiefly  
inhabited by Jews. Two Youngmen, Kyphius and  
Lashius, who in y<sup>e</sup> year 1743, were of y<sup>e</sup> Number  
of my Missionaries, now exercise their Talents in  
a more publick Way. One as Extraordinary Profess<sup>r</sup>  
of the Oriental Languages in the University of  
Koningsberg: The Other as a Muscovite Minister  
at Lusatia. S. Schultzius too, has been propos'd  
divers times to accept of some Publick Office in y<sup>e</sup>  
Schools, in y<sup>e</sup> Ministry, & in y<sup>e</sup> said University of  
Koningsberg, but he will not quit his present  
Employ, the Excellency & Extensiveness, whereof he  
knows very well; nor exchange it for y<sup>e</sup> above  
mention'd Offers, especially as he has no occasion to  
do so, either on Account of bad health; or the impor-  
tunity of his Relations. Moreover he is well appr<sup>is</sup>  
of this, that should he quit me, without leaving  
behind him a learned & faithful Colleague & one  
who has learn'd Experience by many years Trade  
it would be a considerable loss to my Undertaking  
at least, it would embarrass it with many difficulties.  
It was my full purpose to have added some-  
thing concerning the fruits of our labour, the hindrances  
that lie in the way of enlarging our Designs & of the  
reason & necessity of attempting something in behalf

of the Eastern Churches; But this cannot be  
done within the compass of a Letter, nor with the  
multitude and variety of affairs that engross my  
whole Time, admit of such a thing. However I  
recommend my self & my Designs to your favour  
and good will of your Excellent Society & beg  
of you to express the high & singular regard  
I bear them, wishing you the Divine Blessing

I remain  
Rev. Sir &c

Halb 17<sup>th</sup> March 1746/7

Callenberg

From Decem<sup>r</sup> 1743 down to March  
1747, the following Books & Tracts have been  
printed at our Printing House, 1<sup>st</sup> for use of  
the Jews.

I

A Book wrote by the Bishop of Saury  
in Hungary, Adolphus of S<sup>t</sup> George, called 4  
Witness & Instructor. (1) in Hebrew (2) all 4  
Prophetical Books of 4<sup>th</sup> Old Testament in Jew  
German as also (a) (b) the 1<sup>st</sup> & 2<sup>d</sup> Part of Arndts  
True Christianity. (3) in the Italian Tongue a  
Book entitled Light towards the Evening, it was  
first published in Jew German. We have also  
published the same book in (A) French.

II

For the use of Mahometans we have printed  
the Gospel (a) of S<sup>t</sup> Luke & (b) several other  
parts of the New Testament in the Persian Tongue  
(3) as likewise the Gospel of S<sup>t</sup> Luke in 4<sup>th</sup> Turkish  
Language



Language. (3) We have also printed in the Indian  
Tongue some Pieces of the Rev<sup>d</sup> Mr Schultze's, viz  
(a) a Compendious Refutation of y<sup>e</sup> Alcoran. (b)  
Four Chapters in Genesis. (c) Virg<sup>i</sup> Psalter of David

For the use of the Greek Church, we have  
printed in Barbarous Greek the Seven Epistles of  
our Lord & Saviour Jesus Christ, sent to y<sup>e</sup> Eastern  
Church by his Servant John. (2) S<sup>t</sup> Pauls Epistle  
to y<sup>e</sup> Ephesians. (3) To Numaenius Presb<sup>ter</sup> at Laod  
his Preface concerning the reading of y<sup>e</sup> Holy Scriptures.  
(4) A short Dialogue between two Friends, relating  
to some false Doctrines.

For the Service of Christians being Protest-  
ants, especially those that are in Germany: We have  
published in the German Tongue, but still in y<sup>e</sup> and eye  
to our Undertaking (1) Part of y<sup>e</sup> 17<sup>th</sup> & so on to y<sup>e</sup> 23<sup>rd</sup>  
of an Account of our Scheme, touching the Conversion  
of the Jews. (b) Directions how to preserve those  
Books that we have publish'd for the use of y<sup>e</sup> Jews  
(c) The 1<sup>st</sup> & 3<sup>rd</sup> part of y<sup>e</sup> Account of our Design for  
Converting the Mahometans. (d) various Fragments  
in y<sup>e</sup>, among other Things are contained the Records  
of the Attempts of the Prince of Saxe Gotha  
Ernestus Pius Great Grandfather to Her Royal  
Highness the Prince of Wales, to establish a Mission  
at Abyssinia. A thing I was well acquainted  
with, as being born in that Principality, & thereby  
having an opportunity to make a more accurate  
Enquiry about it. (2) We have also published in  
Latin Mr Schultze's Grammar of the Indian Language

### Some Notes

1 The Br<sup>of</sup> of Saurys Book is very different from  
other Roman Catholick writings; forasmuch as

often Animadverts upon the Corruptions of his  
own Church, and he is said to be a diligent Reader  
of those better books, that have been writ by Protestants.  
Some passages in him that might give offence, I have  
omitted, but not sent a Mark of such Conspicuity.  
Our chief Reason for publishing this Book is, that  
we may have something to dispense with less obsta-  
cle in Popish Countries

II

We have now published all the Books of  
the Old & New Testament complete in Jew German

III

The Book I here have published in  
French, entitled Light towards the Evening, was  
translated of his own accord by the Rev. Ruchat  
first Professor of Divinity in the University of  
Lausanne, and his Design herein was, that those  
Jews might make use of it, that live in Alsace,  
Lorraine, Aignion and other Places.

IV

What we have printed for the use of  
Mahometans, will for the most part be of Service  
both to the Jews & Christians that live among them,  
and we have provided Copies of those Books for  
all others

To Mr Broughton

(Copy of a Letter from The  
Rev. Mr Faircliff at  
Rochester 13<sup>th</sup> Febr<sup>y</sup> 1750)

Rev. Sir

On my receiving the favour of a  
Packet from the Society, I always endeavour to  
the utmost of my Power to make it answer its  
End. And this by putting the Sermons &c. into  
such



such hands, as may be most likely to help on the  
grand work of Promoting Christian Knowledge.  
Otherwise I could not but reckon myself a very  
useless Member, receiving the Society's Presents &  
keeping them in a Trench. And that they have  
done some considerable Service in their Neighbourhood  
I can give their Society (I thank God for it) pretty  
substantial proof.

James Best Esq. of Chatham in perusing  
their Sermons &c. is so extremely well pleased w<sup>th</sup> the  
Designs of the Society, that he has given me leave  
to recommend him to your Board in Order to be  
enrolled among the worthy Subscribers of it.

He acquainted me, that he would convey by  
my hands two Guineas every Quarter to their Society  
(the first commencing at Christmas last,) & desired that  
Eight Guineas of the Year might be paid to his Name.  
He has given me a Guinea to pay at his Admission  
and I will remit it at first opportunity.

Riches are too often seen to carry men's  
Thoughts (especially Young Men) clear off from  
Religion &c. but this Young Gentleman (the very  
rich) is very well disposed, & takes delight (not as  
too many in the fashionable Vices of the Age, but)  
in doing good to his fellow Creatures.

He is a great Praver, & has a multitude of  
Servants. And what a glorious Reformation would  
there be the world, if their same Devotion, as is strik-  
ingly observed among his, was but more general in it? An  
ill word is never to be heard within his Walls.

He is very private in his Charity, but yet  
happens to be known, that he pays for the

of many poor children; and, I doubt not, but as he  
becomes more & more acquainted to the principal  
ways & means of doing Good in this Nation, he will  
distinguish himself in pursuing the various  
Branches of it, especially as he has now (as it were)  
in form) set his hand to the Plough.

He lately took the liberty of putting into  
his hands, Mr Nelsons Address, to Persons of  
Quality, where such ways & means are treated  
of in the most affecting & persuasive manner  
& I flatter myself, that many good Fruits will  
come from it.

He is the principal Gentleman in Chatham  
& hope the Influence of his Example will spread  
itself thro' that place, & the whole Neighbourhood.  
And as he is very much esteemed by every Gentle-  
man about us, there seems to be a good Degree of  
Probability, that others in due time may follow  
his Steps, and as generously give their assistance  
in this great Work & Labour of Love.

Read 16 Feby  
1787/8



To T. Broughton.

Extract of a Letter from the  
Rev<sup>d</sup> Mr Carpenter at Sheldon  
in Warwickshire 12 May 1750.

(nd)

Ther Bishop of London's most Excellent  
and Seasonable Lre has been as much read in the  
Country as at the Great Metropolis; One of the Book-  
sellers at Birmingham has Printed & sold off three  
Editions, and indeed it is altogether as proper there  
as in London. For as the Inhabitants have increas'd  
in Riches, they have in all sorts of Luxury, and  
have their Banalgh, Vauxhall, Cadlers Wells,  
Play House & Assemblies, as well as Lewd Night  
Walkers, Meet Robbers, Pick pockets, Shop-lifters  
and House Breakers. As nothing could be more  
seasonable than the Bps Letter, it has been  
Universally read, and may I hope, be of instrument  
of doing much good, and Promoting a Reformation  
in this County, under the Influence of a Divine Grace.  
But I should not only show you the worst prospect  
of my Neighbourhood; whilst Seats of Pleasures  
have been increasing about Birmingham, a  
Noble & Beautiful Chapel has been Erected in  
the Old Parish there, and is so near being compleat  
that it will be ready to be consecrated by a Medium.  
when our Near Bishop will be in of Country.  
£1000. was left to Charitable Uses to the Town  
of Birmingham under the Direction of my Lord  
Digby, who determin'd it to the Building of

a Chapel, as being extremely wanted there  
the Increase of Inhabitants; The whole Expence  
will amount to about £3000. — and will  
hold a Congregation of about a thousand People.  
The Money above the £1000. — left by M<sup>r</sup>.  
Jennings, has been chiefly rais'd amongst the  
Inhabitants who have contributed liberally  
and cheerfully upon all Occasion. The Man  
was fix'd off by Lord Digby, who has taken  
great pleasure in going over several times to  
superintend the Building. His Lordship is now so  
hearty, that he sets out on Sunday next upon  
his Journey to Sherborne in Dorset. I who have  
the happiness of a Share in his Friendship, and  
am so intimately acquainted with his private Life  
and see him influence'd in his whole Conversation  
by unshaken Principles of Religion, & Universal  
Benevolence, look upon him as one of those the  
Prophet Ezek: sought after in a 2<sup>d</sup> Chap. 1<sup>st</sup>.  
"Stand in a Gap before of Lord, for the Lord  
"that heinous not destroy it." And I pray God  
to Increase the Number of such good men, whose  
example carries along with it a sort of Authoritative  
Influence.



To Mr Broughton

Extract of a Letter from the  
Rev. Mr. Winton at Knutsford  
in Cheshire dated 15 Decem. 1750

Rev Sir

(20)

The apprehensions I express'd in my last  
of the small success expected from my Applications  
for the good designs of the Society were but too well  
founded; and are fully justified by the Event. Do  
you ask the reason? In the first place there  
prevails among us, at present, a general inattention  
to religious Affairs, and an over application to some  
thing else. For Diversions, for Entertainments,  
for the unnecessary embellishments of Life, nothing  
is spared. These are pursued as the chief end  
of Man, and by this means the true end of our being  
is so much overlooked and neglected.

But above all, the indifference of many, or  
rather their secret inclination to Popery is most  
amazing. The other Day it was at our Doors, and  
brought with it a terror that was very visible: but  
now, as the Danger is past, it appears diminished  
likewise, in a proportion greater than that of y<sup>e</sup> Dist<sup>r</sup>.  
This is owing in some, to ignorance. In others to  
Scurvy. In a third sort, to a disbelief & contempt  
of all Religion. And in many, it is plainly  
a branch off a pernicious system of Politicks; of  
which Popery is the heart & root. Hence reasons are  
evaded, facts are denied & History confounded.  
Hence Popery is palliated, represented as  
innocent

innocent, painted as our Mother, and described as the Pit out of which we were digged, & the Rock from <sup>it</sup> we were hewn. And it is come to that pass, that the fifth of November is used to be celebrated by some (tho by few I hope) of our own Order.

Things however are not so bad yet, but there remains in the hearts of many a sense of Virtue; a reverence for Religion, & a zeal for promoting it. And yet publick Schemes are like to meet <sup>it</sup> but indifferent entertainment.

The calamity among our Gattle becomes every day more terrible. It spreads continually, and rages with a violence that threatens a dissolution. God knows what will be the end, but the prospect is extremely dismal. The worst of it is, that the generality seem to become neither wiser nor humbler.

Debauchery, Excess and Riot are as rife as ever: and it looks so as if the continuance of the Scourge, only makes us callous & insensible.

I hope you will excuse the Freedom <sup>th</sup> which I write, and pardon the tediousness into <sup>wh</sup> it has betrayed me. You will probably suspect what I have said to be the overflowings of a Melancholly mind. I confess the things I have mentioned affect me much; and the more perhaps, because too few seem to attend to them as they ought. But you may assure yourself I have suggested nothing, & colour'd nothing above the life. I shall add no more on this head, than my earnest wishes & Prayers that now when God's Judgments are in <sup>th</sup> Earth the Inhabitants of the World may learn righteousness.



(21)  
Copy of a Letter from the Rev.  
W. Swinton at Brunsford, Chester  
dated 17 June 1751.

It is impossible for me to return proper acknowledgments to y<sup>e</sup> Society & you for y<sup>e</sup> kind Sentiments express'd in your last Letter; because I cannot find words in y<sup>e</sup> n<sup>o</sup>, to express them. I must be content therefore n<sup>o</sup>, only begging their Acceptance of my Thanks for their favourable Opinion, and generous present: & by repeating my Assurances of the highest esteem, & most faithful Service: & my Ardent wishes & Prayers that the Publick may reap the present benefit, & they receive the future reward.

I have little to add to what I wrote last concerning the State of Things here. Only that the Calamity we have felt, has introduced a most shocking Scene of Perjury. Many persons, resolv'd against complying w<sup>th</sup> the Law, & at the same time determin'd not to foregoe the benefit of it, have not scrupled by false Oaths to entitle themselves to the publick Bounty: And this in so flagrant and visible a manner that the Magistrates have thought themselves oblig'd in several instances, to stop the recompence, and to order Prosecutions for Wilful & Corrupt Perjury. The chief plea as far as can learn, us'd by these poor Wretches, is example; the reasonableness of their receiving y<sup>e</sup> Bounty for

their Cattle, as well as others who have as little deserved  
it.

Here is a fresh instance of the little reverence  
and regard paid to the sacredness of an Oath.—  
And indeed, I have often thought, that the frequency  
of Oaths, the giving them upon every trifling &  
two penny occasion, & the precipitate & slovenly  
manner in <sup>wh</sup> they are generally Administer'd,  
even in our Courts of Justice, contribute greatly  
to this deplorable Affect.

I wish the case were well consider'd by  
those who have a power to remedy the evil of it.

I am  
Reverend Sir

Your most Obedient &  
Faithful Servant.

J. Swinton

Read 2<sup>d</sup> July 1751.



To Mr Broughton

(20)

Extract of a Letter from the  
Rev. Mr. French Vic. of Ugborough  
Devon, dated 15 Oct. 1731.

Rev. Sir

As it is now somewhat more than a Month  
since I was favoured with your Letter, advising me  
that the Society had been pleas'd to grant my Request  
for their Books, & intended to choose me a Corresponding  
Member: I fear they may attribute my not answering  
it sooner to the want of a due sense of their Favour;  
I beg therefore you will be pleas'd to let the Society  
know, that I heartily thank them for sending the  
Books, that I look upon their choosing me a  
Member of their Hon.<sup>ble</sup> Society, as the most fortunate  
Incident of my Life, & hope God will enable me to  
make use of the means which are thereby put into  
my hands to the end intended, the Promoting His  
Honour & the Interest of true Religion; & the reason  
why I did not make this acknowledgment sooner  
was because I waited to give you advice of the Books  
being receiv'd at the same time, w<sup>ch</sup> I have now distrib-  
uted amongst the poorest of my Parishioners:  
& how agreeably they were receiv'd may be guess'd from  
the enclosed Catalogue w<sup>ch</sup> I desire you will be pleas'd  
to order to be sent as the last.

The enclosed Catalogue is pretty large, but  
I hope no Objection will be made to it upon the  
Account; Hate & Brady's Prayers I am now attempt-  
ing to introduce into my Church, & as I hope

succeed it will be necessary to have a Number  
them to put into the hands of the Parishioners at  
once: & for Lewis's Catechism, I have a great demand  
for having observed w<sup>th</sup> great Concern, that tho' I had  
been constant in my duty of reading Prayer and  
Preaching twice every Lord's day upwards of seven  
years, & taken all the care I could not to undo by  
Example out of the Church what I had been doing  
by Precept in it, yet still no Improvement was  
to be perceived in y<sup>e</sup> Morals of my Flock, but  
every thing went on as usual; I resolv'd to try what  
might be done by explaining y<sup>e</sup> Catechism in a  
familiar manner for I found the People were too  
apt to consider the Summ as the Minister's Duty  
rather than as the Rule of their own) to this view  
when in London I bought a Parcel of Lewis's Cat<sup>m</sup>  
& put them into the hands of the Master who taught  
the Children to read, desiring some of the Oldest Boys  
might learn y<sup>e</sup> Answers & repeat them before me  
every Sunday after Evening Service; the success which  
attended the Method greatly exceeded my Expectations,  
for tho' I did not begin the Experiment till July, and  
then only 12<sup>th</sup> four Boys, that Number was greatly  
increas'd before Michaelmas, & the Children some of them  
at least, I have made a surprising Proficiency: & as  
I often vary the Questions by asking the same thing  
in other Words, I have an opportunity of perceiving  
that they understand more than could have been  
expected from Children of their Age, the Oldest not  
being above 10 years old. But this is not y<sup>e</sup> only  
advantage of this Method of Instruction, the Novelty  
of the thing & for very few Clergymen in these parts do



more than makes y<sup>e</sup> Children barely repeat the words  
of the Catechism) induces many good People to stay  
in y<sup>e</sup> Church to hear the Children, to whom I have by this  
means an opportunity of inculcating many things  
w<sup>ch</sup> could not (I humbly think) be done to so great  
Advantage at any other time, for I find them much  
more attentive to what is then spoken in a familiar  
manner from y<sup>e</sup> Desk than to what is preached from  
the Pulpit. What further success will attend my weak  
endeavours, God only knows. I hope the best, & am  
heartily sorry I did not pursue this method sooner,  
for I vividly believe tis to this y<sup>e</sup> Gods blessing that  
great divine I can perceive in many of my Parishioners  
of knowing, & I hope too, doing their duty better, is  
entirely owing, & it is to forward this Work that I have  
dared so large a supply of Books.

Having I fear been too tedious already, I  
shall only add, that as I hope always to retain a  
grateful sense of that honour w<sup>ch</sup> the Society has done me  
in choosing me one of their Corresponding Members, so  
I shall make it my Business to assist in carrying on  
the Designs of y<sup>e</sup> Society by Promoting Christian  
Knowledge, as far as lies in my power, remembering y<sup>e</sup>  
Account w<sup>ch</sup> I must one day give

I am  
Reverend Sir

Your most Obedient

Humble Servant

Rich<sup>d</sup> Cra

Recd 22 October 1751.

(201)  
Copy of a Letter from the  
Rev<sup>d</sup> W<sup>m</sup> Parfett at Roch<sup>r</sup>  
dated 31 Jan<sup>y</sup> 1752 —

Reverend Sir —

It was observ'd some Years ago  
by a worthy Member of the Society for Pro-  
moting Utian Knowledge, "That a Parcel  
of Books, well chosen, sent down to the  
Minister of the Parish, who is sensible of  
"of the Advantage of such a Distribution, will  
"put a new Life into the Practice of Religion". —  
And the necessity of promoting y<sup>e</sup> Life & Spirit  
of Religion at Home (amidst all y<sup>e</sup> other  
excellent ways & Methods of doing Good in y<sup>e</sup>  
World) seems at present to claim y<sup>e</sup> highest  
attention.

According to my usual Custom the  
Anniversary Sermon before y<sup>e</sup> Charity Children  
presented me by the Society has been circulating  
almost ever since I had it; and I am now desir'd  
to procure y<sup>e</sup> Books or y<sup>e</sup> single Paper, for several  
Persons. I hope they may in some measure  
make good y<sup>e</sup> Gentleman's Observation, I mention'd  
above. — Tho perhaps it was hardly ever so  
difficult to give any Check to y<sup>e</sup> prevailing  
Torrent of Riches, as at this time. The



The Influence of Religion (as my Lord of Durham in his late excellent Charge truly says) is more & more wearing out of the minds of Men, even of those, who do not <sup>consent to</sup> enter into Speculation upon the Subject. And his Lordship tells his Clergy, that their standing Business, & w<sup>ch</sup> requires constant Attention, is with y<sup>e</sup> Body of the People to revive in them the Spirit of Religion w<sup>ch</sup> is so much declined.

And if this could be done w<sup>th</sup> any tolerable success by the Parochial Clergy a new face of things & a great change might appear thro<sup>ut</sup> out of whole Nation. But there are so many powerful Instruments of Satan in their way, that 'tis hardly possible to gain an Inch of Ground from them.

Drunkenness, Swearing & Cursing were (surely) never at such a Pitch, & it can be but to little purpose for the Clergy to be Preaching and Labouring against these outrageous Vices, when their Parishes abound w<sup>th</sup> Alehouses, the grand Source of them & many others. I lately took y<sup>e</sup> liberty of making a Complaint of the great Increase & bad Consequences of these Houses, to a worthy Member of Parliament & can by no means forbear mentioning so terrible a Grievance to the Society, hoping they may also have it some way or other in their Power to procure some kind of Remedy for it. So many Alehouses cannot but be an Offence ag<sup>t</sup> the Publick, as being (as I said before) Nurseries of all sorts of Wickedness & Mischief & I find in Woods Institute of the Laws of England that when set up, where the

is no Occasion for them, or in improper  
Blind Places (as multitudes of them are) they  
are real Nuisances, & if Owners of them may  
be Indicted & Fined.

It is well known that if true use  
& design of Inns & Alehouses is for Lodging  
& Relief of Travellers; & our Market Towns  
(most plentifully stocked to them) stand so  
near together as to want little or no Assistance  
for this Purpose. What need there can there be  
for our Roads being crowded w<sup>th</sup> so many Ale-  
houses, & that hardly Village should be found  
without several, tho' it has no manner of Occasion  
or Pretence for more than One, if there is any  
for that?

I am thoroughly satisfied, that many  
of them get a legal Allowance much too easily  
& for such Reasons, as I shall not mention.  
And one would not believe, that such an Incredi-  
ble Number of Licences could be granted for  
the sake of raising the Revenues of the Crown.  
especially where we are assured from if very best  
Authority, that tis Righteousness to exalt <sup>the</sup> poor  
a Nation; but that Sin is a reproach to any  
People. — When Wisdom standeth & crieth in  
the Gates, receive my Instruction & not Silver. By  
my Kings Reign & Princes decree Justice. My  
Fruit is better than Gold; & my Revenue than  
choice Silver.

Nothing can be more certainly known  
than if abominable Effects of Alehouses. They are  
too often if, Receipts of Thieves, Highwaymen, &c.



Sots & Scum of the Earth. And there are but few  
but what have commonly particular sets of  
Idly, wicked Fellows that almost daily frequent  
them & as often disturb & terrify the Neighbour-  
hood w<sup>th</sup> their Noises & Quarrels, & keep y<sup>e</sup> Streets  
continually ringing w<sup>th</sup> their hideous Oaths &  
Imprecations.

It is said, that Building a Smiths  
Forge near a Mans House & making a Noise  
w<sup>th</sup> Hammers &c. has been held a Nuisance; but  
how inoffensive does this appear when compared  
to a publick House w<sup>ch</sup> is a Shop, an Office, a  
Warehouse for the Devil, as a very reputable Writer  
most justly calls it?

Surely then, there is y<sup>e</sup> utmost Reason  
to expect, that so many Alehouses, unless soon  
suppressed, all Laws having provids ineffectual  
towards regulating & reforming them, instead of  
serving must destroy y<sup>e</sup> Nation. The Deluge  
of Impurity that is so well known to arise from  
this Quarter must inevitable overwhelm it.  
It can be to no purpose to complain of the  
Overflowings of Ungodliness, if the Floodgates  
be not stopd, w<sup>ch</sup> let in y<sup>e</sup> terrible Inundation  
upon us. I would persuade myself therefore,  
as it cannot be long before a proper Remedy may  
be applied to this raging Calamity, I shall have  
the singular satisfaction of seeing it thought  
& concluded, that a more reasonable Opportunity  
will hardly ever offer for y<sup>e</sup> Purpose than the  
Present, when y<sup>e</sup> Legislature is most w<sup>th</sup>

154  
employed in finding out Adequate means for  
lessening the great & yet growing Expence of  
Maintaining the Poor.

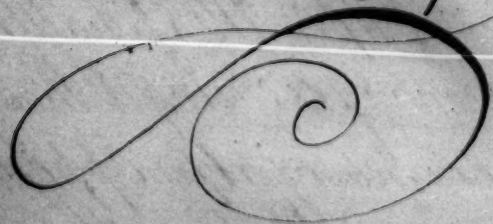
How much Alehouses contribute  
to this almost insupportable Burden, & how many  
Families are frequently impoverished by them, is  
too Evident to y<sup>e</sup> World to want any sort of Proof.  
The removing therefore this great & manifest Cause  
must appear an Obvious & very natural Expedient  
towards speedily checking the Charge so much  
complained of, & setting forward the Important  
Scheme, if whole Nation is at this very Juncture  
so desirous to see most happily accomplished.

But without doing y<sup>e</sup> One, I fear y<sup>e</sup>  
Other will in a great measure prove a prepa-  
-ratorous & fruitless Undertaking. It may not  
become me to suggest so much, nor to say any  
more on y<sup>e</sup> Subject. I therefore beg my sincere  
Respects & Thanks to the Society, & am

Reverend Sir

Yours & Your most  
Obliged & very humble Serv<sup>t</sup>

<sup>th</sup>  
Read 4 February 1752.



Chas. Parfett



(201)  
To the Rev<sup>d</sup> Mr Broughton.

85  
Extract of a Letter from  
The Rev<sup>d</sup> Mr Zouch at Sand-  
dated 12 Feb<sup>y</sup> 1752.

I thank you for the little Tract against  
Cock throwing. It came not to my hand till Sunday  
just before Morning Service. After Evening  
Prayer, I transcribed so much as I thought  
for y<sup>e</sup> Purpose, altering, adding, & curtail-  
ing it, & sent Copies the next Morning to the  
several Printers at York & Leeds, directing some  
hundreds of them to be Printed & dispersed  
immediately. I had appointed some discreet  
Persons in two great Towns to fix them up in  
y<sup>e</sup> most publick Places, (being Printed on one  
side of a half Sheet) (the Churches y<sup>e</sup> Cops.  
y<sup>e</sup> Mills & the great Inns. Besides this, I  
order'd Copies to be deliver'd to y<sup>e</sup> Church  
Wardens & Constables, & to all great Traders  
who kept Journey-men & Apprentices, & to  
Families where there were grown up Sons. In  
the Paper itself, I observed that in some Places,  
an effectual Stop had been put to this barbarous  
Practice, & that y<sup>e</sup> like Success might be reason-  
ably expected in other Places, if all Parties  
concerned would lend an helping hand. If  
Parents & Heads of Families would lay their Children  
Servants & Dependents under proper restraints,  
if Parish Officers who are oblig'd by Oath to keep  
Peace & good Order & suppress Nuisances

which that of Cock throwing was none of  
least, would discharge their Duty, in w<sup>ch</sup> they  
would be sure to be supported & assisted by  
every worthy Conscientious Magistrate. I appear  
to themselves, whether this was not a most  
infamous Custom, being y<sup>e</sup> source of infinite  
Mischiefs & Disorders, maiming y<sup>e</sup> Limbs  
of Spectators & Passengers, Broils & Quarrellings,  
much Profane Cursing & Swearing, & not a few  
of Riots, excessive Drunkening, & other grievous  
Sins. I took notice that it seemed to be a special  
Device of Satan, to inspire men to this Madness.  
The very day preceding the Lenten Fast, as it were  
in Sight to the Sacred Author of our most holy  
Religion, & thereby as much as in him lay to  
defeat y<sup>e</sup> pious Design of our Church in setting  
apart that Season for solemn Repentance &  
Humiliation; & therefore did not scruple to  
call it a Diabolical Practice. The Papers were  
most of them dispersed on y<sup>e</sup> Market days, &  
by that means, great Numbers were sent  
into all the Neighbouring Country Parishes.  
& care was taken where the Parish Officers  
could be met with, to desire them to do their  
Duty in suppressing this wicked Custom & to  
advise them, that tho they had Power to take  
up Offenders & carry them before a Magistrate, yet  
rather to proceed gently, & do what they could by  
Persuasion. By the Accounts I have since  
received it had good Effects in y<sup>e</sup> greater Towns,  
tho Magistrates & Principal People forbore



it by the Publick Gyms. Yet I find there were  
some who stultified in Places remote from Towns  
& there exercised the cruel Diversions. So far as I  
have yet learnt, there was better Order kept in  
most of the Country Towns. I do verily believe  
that if the Magistrates would heartily concur  
& give proper Encouragement to inferior Officers  
the Practice would perhaps in a Year or two, be  
totally suppressed; to if doing of it my best,  
Endeavours shall not be wanting.

(201)  
Extract of a Letter from  
Bryan Blundell Esq at  
Liverpool dated 10<sup>th</sup> Sep. 1753.

We have lately made our Yearly Collection  
for the School at our Churches w<sup>ch</sup> amounts to  
£115m 5s 0. w<sup>ch</sup> is something more than we ever  
had in one Years Collection; w<sup>ch</sup> is extraordinary  
considering the complaints we have of a decay  
and badness of Trade. But to wonderfull hath  
the mercy & goodness of God been to a School or  
Hospital, that within 40 years past we are  
grown to great Substance: for tho' we had not  
any Stock or Substance to begin with, had only  
50 Children to Cloath & Learn, was 60 p<sup>er</sup> Ann.  
We have now 100 Children to meat, Lodging,  
Cloath & Learning, w<sup>ch</sup> is £700. p<sup>er</sup> Ann.

And in that Time I have put more than 40  
Children apprentice, gave 40 Shillings for each  
of them, w<sup>ch</sup> amounts to upwards of £800.—  
and the Buildings hath cost near £4000. at  
our first Starting, when I made Application to  
the Heads of the Town, They ask'd me what  
Sum I thought might be sufficient to begin such  
a Work, I told them I did hope that 5, or £6000  
might be sufficient. But they told me there was  
no probability of raising any such Sum, I told  
them, I did hope there was, and this is to let you  
see what the Lord hath done for us, & made it  
manifest, that what seems to be impossible to  
men, is possible with God. For so it is, that  
notwithstanding all the above Charges, we have  
a Stock of near £10,000.— most of which, is  
out at Interest at 5% Cent, so that we have  
now near £500 & more, coming into yr School.  
w<sup>ch</sup> I reckon, marvelous rather than a Common  
Providence of God. So great hath yr Mercy and  
goodness of God been unto us! O that we may  
be thankful, & that our hearts may be filled with  
your mouths with the acknow-  
ledgment of all his Mercies



Copy of a Letter from the Rev.  
Mr. Geo. Ogilvie Missionary at  
Albany in America dated  
24 Sep. 1754.

Tom. Broughton.

I am extremely unable to express the  
Sentiments I feel when I consider the slow progress  
Religion and Virtue make among our Natives  
in the Methods that have been hitherto used  
to promote these blessed Purposes. I am of Opinion  
that the Neglect of Promoting Industry among  
them is in principle Moral Reason of so little  
being done to purpose in forming their Manners  
and I pray God, open an effectual Door for the  
Projection & Execution of some Scheme for the  
forming them into a civil, Industrious & polished  
People.

I still continue my Endeavours to  
instruct them in the Principles of the Christian  
Faith & Practice, they are very attentive, and  
behave in the public Offices of Religion, with  
the utmost Decency & seriousness, but by their  
Conduct we have a melancholy Proof, that it  
does not proceed from an effectual & thorough  
change of Mind, for no sooner am I gone to  
Albany, but they fall to Drinking in such a  
manner, that I really want Words to express the  
fatal Effects that proceed from that detestable  
Vice: and indeed what can be expected as long  
as those who carry on Commerce with them,  
all they can to corrupt them, by bringing great  
Quantities of Rum amongst them, and live  
in an open Contradiction to the Duties of our  
most Holy Faith, & avowed Principles & Practice  
that are a Reproach to humane Nature.

Both of Mohawk Castle are now  
Christians, and so is that of Oneida, & of

three Castles there are about 30 Communicants. The Six Nations in general are desirous of Missionaries, and unless we supply them the French will, and that will be fatal to us; The Priests at this Time are indefatigable in their Endeavours to draw them off from our Alliance & to prejudice them against our Religion; & I fear with too much Success.

The 12<sup>th</sup> June his Hon<sup>r</sup>. Lieut. Gov<sup>r</sup>. Delancy arriv'd here and was met by Comm<sup>s</sup>. from the Neighbouring Provinces. The Design of this general Congress was, to concert some Plan for a general Union of the Colonies in Order by more effectually to put a Stop to y<sup>e</sup> Cruel Inroads the French are daily making upon us, and more effectually to secure the Fidelity of the Six Nations, & those Numerous Tribes of Warlike Natives on our Back, who we have just Reason to fear, are more inclined to fall in with the Interest of the French, than with ours. This Plan is to be laid before the Parliament I wish it may meet with a general approbation.

The British Settlements on this Continent are now in a manner encompass'd with the French, they have almost carried a Line of Communication from the River St. Lawrence to their Settlements on the Mississippi, by which means they will have all the Foreign Indians, & whoever has the Friendship of most or all of these Nations may probably in Time become Masters of this part of y<sup>e</sup> Continent.

Their Encroachments on the River Ohio; their barbarous Murders to the Westward of Boston; the Alliances they are forming with those Indians who are already our Enemies; their Endeavours to Secure those who are Neutral & their Practices & Artifices to corrupt those who are our Friends, fill us w<sup>th</sup> y<sup>e</sup> most gloomy Apprehensions.

The



164.  
The 20<sup>th</sup> Aug. a Party of their Indians  
cut off a Settlement of ours about thirty Miles  
to the Eastward of this Place they burnt about  
20 Houses, destroy'd all their Corn & kill'd their  
Cattle some kill'd & Scalped, & others taken Prison-  
ers: where this will end, God only knows!

Praise God, my Endeavours are not  
altogether vain in this part of my Mission there  
seems to be a serious Sense of Religion in our  
little Congregation in this City, our Communion  
(are increased from 12 to 30, & my catechetical  
Lectures are much blessed to the young People  
I instruct the Negroes Slaves also, & have baptised  
many of them who gave a very good Account  
of their Faith.

A Free School in this Place would  
be of great Service, the Inhabitants are generally  
Dutch, & the English of a poorer Sort so that  
they are not able to give their Children Learning.

I place my Confidence in God, the  
things at present appear with a threatening  
Aspect, I pray that every Event may conspire  
to facilitate the Conversion of the Heathen  
and that the peaceable Kingdom of Christ  
may finally triumph over Pagan Superstition  
and Idolatry. In particular, I pray God  
succeed all the Endeavours of the Venerable Society  
for the Promotion of the Knowledge of the  
only true God, & Jesus Christ the Mediator

I am  
Rev. & Dear Sir,  
John Ogilvie

Read 10 Decr 17. 54.

162  
Extract of a Letter from the Rev.  
Mr John Wilson Vic. of Empingham  
in Rutlandshire dated 25 July 1755.

To Mr Broughton

I have now been three years resident  
upon my little Vicarage, <sup>ch</sup> consisting only of  
small Tythes, is with the most prudent  
Frugality & Economy, no more than a bare  
Subsistence. Thanks to Divine Providence  
for that! and having Food & Rayment (I  
trust I can say with the Apostle) I am there-  
with content as to myself. But a hearty  
Concern for one of the best of Wives, in case  
of my Death quite destitute! & a Parental  
Regard for my yet equally unprovided and  
dear Offspring! are Inducements that urge me  
to be solicitous for my own Advancement: &  
till some better Addition is made to my Rent  
Income, I at present for my Families sake,  
voluntarily submit to the great Fatigue and  
Confinement of a Charity School, £10 p Ann  
founded in this Parish about 50 years ago  
by one Foster, and in my own Option as Vicar.  
And tho' I have as legal a Right to the School  
as to the Living itself; & tho' I entered upon it  
with a sincere and good design of discharging  
my Duty in it; I was yet oblig'd to encounter  
with some opposition & difficulties, at my first  
undertaking the Care of it; on Account of the  
Selfishness of the Farmers & Leading Men  
of the Place who had justly put the poor, and  
introduced their own Children to be taught  
free in their Room.



163  
But having obtained a Copy of the  
Founders Will, I labour'd hard to maintain  
the Cause of the Poor, & to see that such as are  
Need and Necessity have Right. - And I have  
at length so far gain'd my Point, as to manage  
the School exactly according to the Letter of  
the Founders Will. For I have the entire  
approbation of the Trustees of the said School; who  
are the Justices of the County for the time being, viz  
Sir In<sup>e</sup> Heathcote, &c. to whom I communicated  
my manner of proceeding, & method of teaching my  
School; refusing all who are well able to pay for  
their Education; and admitting only such upon  
the Foundation, as are real Objects of Charity; teaching  
successively 20 of the Poorest Children in the Parish  
to read the English Bible, & repeat the Church Cat.  
it is the express Will of the pious Founder.

I catechise my Scholars daily, & also open  
and explain the Church Cat.<sup>m</sup> to them, as their  
Understandings open; first by the help of the said  
Cat.<sup>m</sup> broke into short Questions, & next by Lewis's  
Exposition of it, & I make them learn by heart  
in the School, and repeat publicly at Church on  
all Holy Days; instilling into them, at the same  
Time, the Principles of honesty & morality, and their  
Duty to God and Man; that they may be useful  
Members of Society & happy in themselves. In  
short to those alone I devote near all my Time  
& Pains; who otherwise poor Souls, by reason of  
their Poverty would never have an opportunity  
to read their Bibles! But even here also I meet  
with more and greater difficulties, & indeed are  
of another Nature; and which I humbly sub-  
mit to the consideration of the Charitable Society.

My Parishioners in general (who are  
upwards of 300 People) are poor: but the Parents of  
those Children, who are more immediately under  
my care, are in such extreme low Circumstances  
that when I have taught their little Ones

read the Scriptures, they cannot smart of the  
purchase Bibles for them. On w<sup>th</sup> Acc. there is  
a great Scarcity of that Sacred Book, amongst  
them; consequently the Parents themselves are  
very ignorant even of Saving Knowledge. Which  
is really a Concern to me; and the more so, because  
I am not able to relieve them myself, having as  
I have already observ'd, not only a Wife & Children  
to provide for, but an indigent & Aged Father to  
Maintain.

Therefore the Society could conveniently  
supply my poor Scholars with Bibles to be  
dispos'd of among them at my discretion; Such  
an Excellent Branch of Charity would be very  
consistent with their other pious & laudable  
Designs of Promoting Christian Knowledge: &  
I sh<sup>d</sup> not only acknowledge the singular Favour  
with great Thankfulness, but be moreover  
highly encouraged thereby to persevere in this good  
Work.

Read to the Society  
5 Aug<sup>r</sup> 1755 &  
Order'd a Packet of Books  
value 40

(ms)  
Extract of a Letter from the Reverend  
W<sup>m</sup> White of Stratford in Suffolk to  
S<sup>r</sup> M<sup>r</sup> Morold Bar.<sup>t</sup> dated 8 Mar. 1757.

The State of our School is  
not very different from what it was last  
year, but I thank God it has hitherto, in  
one respect or other been every Year improving.



164  
By our Plan, it was propos'd, to maintain some of the best Readers, & set them to work, if ever we should be able to pay for their Maintenance; But I begin to think that the setting the Boys to work to any good purpose (and the Girls are now employ'd in knitting and sewing) would be attended with many, perhaps insurmountable difficulties. This has put me upon contriving a Method, which, I hope, will, in a good measure, answer the Intentions of our Original Plan, at a small Expence, and so, we can now afford to pay. You will see our Design, by the following Rule, just agreed to by the Subscribers.

"Whereas the Children are commonly  
"by fit to be dismiss'd, when about 11 Years of  
"Age: at that Age it is difficult for them to get  
"Services: and Whereas, if, after leaving School,  
"they live with ignorant or vicious Parents,  
"or such who cannot employ the Boys any  
"otherwise than by spinning, they are in great  
"danger of contracting idle and vicious Habits.  
"The Subscribers have therefore agreed with  
"a reputable Farmer, to take such Boys,  
"after dismissal, as hired Servants, for one  
"Year, whose Parents cannot employ them  
"better than by spinning, provided they be  
"11 Years of Age: and we engage not only to  
"employ them in useful Labour, but also  
"to be very careful of their Morals, & to  
"keep them to their Reading." W.B.  
"Children not belonging to the Parishes of  
"Holtton, are to be hired for 11 Months  
"to avoid their gaining Settlements."

The Person who has engaged to take  
the Children, is the Tenant of Gray Glebe,  
he has educated his own Children very



well, and I know will take good care of him. We are to give him from 12 to 15 a year, for each Child. They will still be under my Inspection, and sit at Church with the rest of the Children, and be taught to look upon themselves, not so much as servants, but rather, as plac'd in an upper working school.

Children can hardly be supposed to get habits of Idleness, before they are 11 years old, especially as they work for their Parents out of School hours: and when they have been inured to Labour, for one year, in a very regular Family, I believe none, who do not behave very ill, will want Services, or have occasion to return to their Parents, with whom, between a School & a Service, many Children are ruin'd.

I hope, Sir, this method, w<sup>ch</sup> I can't but look upon as taking the Children by the hand, and leading them into the World, & shewing them the right way wherein they are to go, will meet w<sup>th</sup> your approbation: and if you can suggest to us any improvements upon it, you will, be so good as to communicate them. I need not say with how much pleasure, they will be receiv'd.

We may hereafter do something of this Nature for the Girls, if there should be occasion, but I believe there will not, for the Girls having learnt to work at School, are commonly so useful to their Parents, that they will not be willing to part w<sup>th</sup> them, till they can have Wages as well as Maintenance.

There have been some small Alterations in the Subscriptions, but we have gain'd a little more than we have lost.



On the Dying Day, 11 Persons  
of 17 that had been dismissed, appear'd at  
Church, and sung Psalms as usual. Three  
brought Certificates of good Behaviour during  
a Years Service, one for two Years Service  
the same Place, and receiv'd their Premiums.

I think we shall be able this Easter  
to cloath the six best Readers throughout, as  
we have not yet done, and add 16 or 17 pairs  
to the Capital Stock, begun last Year. The  
Cloaths we give them are much better, & more  
serviceable, than what are usually given in  
Charity Schools.

(ms)

Extract of a Letter from Lieu<sup>t</sup> Jesse in the Kings  
Regiment encamp'd at Woburn near Dorchester  
dated 9<sup>th</sup> Sep. 1757

To Job Hudson

The 500 Soldiers Monitor came safe  
and they were properly bestowed w<sup>th</sup> great  
Thankfulness from all that receiv'd them, &  
we desire that Thanks may be given to the  
Society for the same. Trust God will bless  
them and make them serviceable.

Last Sunday Morning there was such  
a Harmony of reading all over the Camp, &  
on the Quard, that one seldom sees a Soldier  
without one of them in their hands. I heard  
a Soldier as he pass'd the Rear of my Tent  
say, Well, we shall have success this War, if we  
keep to what this Book instructs us. They  
are I trust, as seed sown in good ground. And  
our young men were so apt to learn.

167  
these may deter them: for such reproofs are  
good, and never was ~~any~~ thing written to as  
addion more to the purpose.

Extract of a Letter from The Reverend  
W. I. Swinton Minister of Knutsford in  
Cheshire dated 20 Nov. 1757.

ind/

The State of Things is, in some points,  
much the same, as when I wrote last; in others,  
much worse. The same Luxury; the same  
indifference to Religion; the same love of pleasure,  
and the same aversion to serious thoughts.  
One might have imagin'd that the Dangers &  
Miseries w<sup>ch</sup> we are threatn'd on every side,  
would have awak'd our Fears, or excit'd our  
attention to our own real interest, and produc'd  
some Concern for y<sup>e</sup> Publick. But to y<sup>e</sup> Amazem<sup>t</sup>  
of all considering People, there is a general Insen-  
sibility in the midst of the many distresses  
that surround us. Diversions are encourag'd  
and pursued by those of Superior Stations,  
more ardently than ever: Diversions w<sup>ch</sup> at  
once consume the Time, and waste y<sup>e</sup> Substance,  
and Corrupt the Manners of the lower People.  
The immoderate expence of Dress, and other  
Articles, is a fatal root of the Calamities of  
multitudes; who thro' a vain affectation of  
mimicking their betters, or thro' a ridiculous  
dread of appearing poor, make themselves  
really so. These causes, if not seen, are daily  
and severely felt in their natural & various  
effects: and Sobriety and Frugality being  
thus extinguish'd, the grand Sources both of  
Riches and Charity are dried up & exhausted.  
Infectious is I think y<sup>e</sup> only vice, in any  
degree peculiar to the Elite. But its Advocates



are posse of so little knowledge of the cause, & so small a proportion of parts & learning to support it, that whenever it shall discover itself, it will make a most despicable figure. It will be found to be only a retreat of Despair; and the forlorn hope of unrepentant wickedness.

Popery makes no great advances in this neighbourhood, as far as I can find, notwithstanding the pains that have, for a long time past, been taken to pave a way for it, by many who neither reflect on, or transact of former times; nor observe what passes in our Town. If a preacher should chance to make Popery the Subject of a Discourse; should he warn his hearers to be on their guard ag<sup>t</sup> it as a sworn cruel and perpetual enemy ever watchful for their destruction; the choicest Talents of the ringleaders are exerted on the occasion, who modestly expect their own ~~care~~ <sup>care</sup> of them should pass for Proof, and a grim Heresycule. How much is it to be wished that Protestants would unite; and laying aside their Animosities at <sup>these</sup> Matters, join hands in defending & securing their common Foundation?

The greatest change for y<sup>e</sup> worse, is in the temper of the People on account, & in consequence of the high Price of Grain. They are very apprehensive that God has graciously sent a very plentiful Harvest, w<sup>ch</sup> has not yet afforded them poor relief; the price of Corn being still kept up by combinations & artifices. This has pushed them on to great violence, and, at Manchester, the matter has come to blood. And now blood is drawn, God knows how the affair will end. For spare words here, I have enclosed the Account published of this melancholly affair, as exact a one, I believe, as could be gathered in a scene of confusion and horror. The ferment is not yet quite subsided. The Town has been ever since the bloody Day, in perpetual disquietude. Revenge is threaten'd; and blood for blood is the Language of incendiary Papers.

industriously spread about. Now has the  
 of Manchester rioters intimidated others from  
 committing the like Disorders. Mr Prudett,  
 Mob (who chuse to be called Regulators)  
 demolished a House on Sunday 20<sup>th</sup> Inst,  
 declaring it was doing the Lord's work, on  
 the Lord's Day. And on the Day following  
 they spoiled some Mills, destroying the Stones  
 and burning the Furniture. Then they threaten'd  
 Liverpool, where the Inhabitants took Arms  
 to receive them, but they probably prevented  
 the disagreeable Visit.

The Militia first set their spirits of  
 People in this Country afloat; and enabled them  
 to know their Strength; and calculated their  
 own importance. They now know upon trial  
 that they are too strong for Law; & too formidable  
 for the Magistrate and their superiors. It  
 has ever been the wretched Craft of Worldly  
 Politicians, of all Parties, to inflame the passions  
 of the multitude when with all their shifts  
 they know not how far the flame will spread;  
 nor when it will end; nor what turn it will  
 take: nor can all their Magic always lay the  
 Devil they have raised. There is no guessing  
 when our former tranquillity will be re-esta-  
 blished; nor can I see who can restore Peace  
 but he who will stop the raging of the Sea and  
 the madness of the People.



170  
Extract of a Letter from The Reverend  
Mr. Garrowthorpe of Ripley, Yorkshire  
dated 22 Sep. 1730

I happily met with a most pious Man  
last week, who has promoted Christian Knowledge  
and Piety w<sup>th</sup> uncommon success: I presume  
that a short account of his Labors will be  
agreeable. I shall therefore extract them from  
a Friend's Letter, and then do the Society the  
best Service I can by recommending him to be  
a Member.

After Mr. Conyers was ordained Deacon  
he officiated for the superannuated Vicar of  
Helmsley about Eight Years for nothing. When  
the Vicar died Mr. Duncombe presented Mr.  
Conyers to that Living, w<sup>th</sup> with another  
annexed to it makes £50. - p<sup>a</sup> Annum. -  
Out of these he gives a Curate near £20. - and  
his Board for doing the legal Duties & the Church  
Fees w<sup>ch</sup> amount to £10, or £12 a Year. He  
puts into a Box in the Church, and gives to  
the Poor. I have heard that he has a small  
Estate, the Rent of which he gives his Sister  
for keeping his House, except Ten Pounds a  
Year, w<sup>ch</sup> he reserves for Cloaths &c.<sup>e</sup>

Before he was instituted he constantly  
catechized the Young People, and explained the  
Scriptures to the Old, and since he has instilled  
all his Parishioners in the Principles & Duties  
of Christianity.

Envy

3  
Every Sunday before, between, & after  
publick Service, he Catechises Children and  
instructs Young and Old People at different  
times, and converses freely w<sup>th</sup> them. On  
Tuesdays he preaches to a crowded Congregation  
at Hoxham. Every Saturday Night he explains  
the N. Testament in an easy & familiar  
manner to 6 or 700 hearers in the Church.  
On other Days he reads Prayers in the Church  
and visits some part of his extensive Parish,  
in order to instruct, exhort, and make better all the  
Souls committed to his Charge.

When he meets w<sup>th</sup> notorious sinners, he  
asks them proper Questions in a loving, and  
affectionate manner, and frequently Converts  
them. If he finds in any of his Parishioners  
a pious Disposition and a Concern for the Sal-  
vation of his Soul, He invites him to go to his  
House, and converses freely w<sup>th</sup> him, &c, and  
does him all the Service he possibly can.

When he took care of the Parish for  
his predecessor he discover'd a pious Turn of  
mind in a poor Boy he catechis'd. This Boy  
he instructed in Classical Learning for nothing,  
and at his own Charge sent him when  
qualified to Cambridge, and now employs  
him as his Curate.

All his Parishioners love and admire  
him as their best Friend, as the Reformer of  
their Lives. His remarkable humility,  
Contempt of this world, universal Benevolence  
and unblameable life render him dear to  
them



them all. These endearing Qualities have  
contributed to the uncommon success which  
hath crowned his uncommon Labours.  
He found that populous Parish very  
careless, irregular and vicious, But it is pro-  
bably the most reformed Parish in England.  
In short the Promotion of God's Glory  
and the Salvation of Souls seems to be the sole  
End and Aim of all his Thoughts, Words & Actions.  
And he seems to be of so divine a Temper of  
Mind, that nothing <sup>gives</sup> him pleasure, but perform-  
ing as becomes a Minister of Christ, his duty  
to God his Neighbour & himself.